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CORRESPONDENCIES OF FAITH

AND

VIEWS OF MADAME GUYON:

BEING

*A DEVOUT STUDY OF THE UNIFYING POWER AND PLACE OF
FAITH IN THE THEOLOGY AND CHURCH OF THE FUTURE.*

BY

REV. HENRY T. CHEEVER,

Author of

*"The Pulpit and the Pew," "Way-Marks in the Moral War with Slavery,"
"Memoirs of Dr. N. Cheever," etc., etc.*

One in whom persuasion and belief had ripened into faith,
and faith become a passionate intuition.

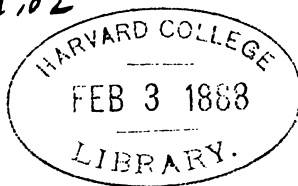
WORDSWORTH'S *Excursion*.

LONDON :

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1887.

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TO
BOWDOIN COLLEGE
AND ITS ALUMNI,
IN ALL THE WIDE FIELDS OF THEIR ACTIVITY, FAR AND NEAR,
THIS BOOK,
WHICH HAS LARGELY TO DO WITH THE LABOURS OF
ONE OF BOWDOIN'S MOST ILLUSTRIOUS SONS AND INSTRUCTORS,
Is Cordially Dedicated
BY THE INDEBTED AUTHOR.

IT IS NOT ENOUGH THAT WE SWALLOW TRUTH ; WE MUST FEED UPON IT, AS
INSECTS DO UPON THE LEAF, TILL THE WHOLE HEART BE COLOURED BY ITS
QUALITIES, AND SHOW ITS FOOD IN EVERY FIBRE.

TO RESTORE A COMMON TRUTH TO ITS FIRST UNCOMMON LUSTRE, YOU NEED
ONLY TO TRANSLATE IT INTO ACTION.

S. T. COLERIDGE.

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INTRODUCTION.

THIS work is the contribution of a rill to the copious Literature of Faith ; and it is now turned into the broad current of popular religious reading for what only it is worth.

Savonarola says, "One only knows that which he practises." All a man really knows of faith is measured by the faith which he himself exercises. But strong, enthusiastic believers have something like a magnetic power of moving and mastering others, and of inspiring their own faith in minds that become familiar with their experience and writings.

The author confesses to such a healthy magnetism from the writers with which this volume deals ; and although one or more of them be little known and less commended by the *literati*, they have made their powerful mark upon the mind of Christendom. And it was Horace Bushnell who said, that man has lived to little purpose who has not learned that what the great world pities and its teachers disallow, even though mixed with weakness, is many times deepest in truth and closest to the real sublimities of life and religion.

It is in the belief that there are here certain sublime verities of life and religion in a shape to be easily apprehended, that these Correspondencies of Faith and critique of the Experience and Views of Madame Guyon, and their elucidation by Professor Upham, are now put into circulation among the people by a channel that may convey them to some minds which they would not otherwise reach. To all such, that shall at any time peruse these pages, may the informing Spirit minister thereby spiritual nourishment and moral force.

It will be at once apparent that the author's views of the Theology and Church of the Future do by no means run in any pessimistic mould, or depressing doctrine of doubt and darkness. Their trend is rather in the direction of that cheerful optimism which is born of Faith. In the mind of the author there is no manner of doubt that an all-wise Providence and the motions of the Holy Spirit are rapidly bringing in the period when the anticipations of Chalmers, more than fifty years ago, are in swift process of fulfilment.

He presaged the day when what he termed the *Theologia Elenctica*, after having performed a most important temporary service, would be dispensed with. "Its technology," he says, "will fall into desuetude, because, framed as it was for the special object of neutralizing the heresies which then will no longer exist, its employment will be uncalled for. God's own truth, expressed in God's own language, will form the universal creed of intelligent and harmonized and happy Christendom.

“Men’s faith and their affections, when this intermediate and temporary apparatus is at length taken down, will come into more direct contact with Heaven’s original revelation, and the spirit of good-will to men which prompted Heaven’s message will be felt in all its freshness and power, when the uproar of controversy is stilled and its harsh and jarring discords have died away into everlasting silence. There will be system and generalization still, but founded on the generalization of Scripture; and the doctrines in which many now terminate, as if they were the ultimate truths of the record, will be found themselves to be subordinate to the one and reigning expression of Heaven’s kindness to the world, by which the whole scheme of our redemption is pervaded.

“‘I’m apt to think the man
That could surround the sum of things, and spy
The heart of God and secrets of His empire,
Would speak but love. With Him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.’”

The broad and luminous mind of Chalmers, ever loyal to truth and sensitive as a leaf to every breath of the Divine Spirit, was clearly prescient of the Christocentric Theology and Church of the Future; and he rightly appreciated the regal position and power of Faith in that Theology whose dawn he saw, being himself in fact its bright Morning Star. Co-ordinate confessor and prophet of the Lord, but a century and a half earlier in Christian

history, was the gifted French woman whose experience and opinions this book surveys.

Lyman Abbot says, in the "Aids to Faith," referring to his own experience: "By nature sceptical, I have worked my own way through the forest, only to find, generally, that I had followed, unconsciously, a path which others had blazed long before me." Perhaps in the present volume a way will be found distinctly blazed that need not be mistaken by any earnest seeker of the truth as it is in Jesus. That way is the Way of Holiness by Faith, illustrated by

One in whom persuasion and belief
Had ripened into Faith, and FAITH become
A passionate intuition.

CORRESPONDENCIES OF FAITH.



PART FIRST.

SO BUILD we up the being that we are ;
Thus deeply drinking in the Soul of things
We shall be wise perforce ; and while inspired
By Truth, and conscious that the Will is free,
Unswerving we shall move, as if impelled
By strict necessity, along the path
Of Order and of Good. Whate'er we see,
Whate'er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier heights
Of Love divine, our intellectual Soul.

William Wordsworth.

One thing is certain—that infidel science will rout everything except thoroughgoing Christian Orthodoxy. All the flabby theories, and the molluscous formations and the intermediate purgatories of speculation, will go by the board. The fight will be between a stiff, thoroughgoing Orthodoxy, and a stiff, thoroughgoing Infidelity. It will be Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, J. S. Mill or John Calvin.—*Professor Henry B. Smith.*

CORRESPONDENCIES OF FAITH.

PART FIRST.

THE GREAT EFFICACY OF SIMPLE FAITH IN CHRIST, Exemplified in a memoir of MR. WILLIAM CARVOSSO, sixty years a class-leader in the Wesleyan Methodist Connection. Written by himself, and edited by his son. From the Tenth London Edition. *New York.*

WINDINGS OF THE RIVER OF THE WATER OF LIFE: In the Development, Discipline, and Fruits of Faith. By GEORGE B. CHEEVER, D.D. *New York and London.*

IN perusing these truly faithful, suggestive volumes, as well as the "Life of Faith and Memoirs of Madame Guyon," by Professor Upham, and the contemplations and commentaries of the heavenly-minded Archbishop Leighton, we have been arrested by the numerous unmeant correspondencies of thought and expression between experimental writers upon religion. Though widely remote in time, and of different sects and opinions in philosophy and theology, unacquainted, too, with one another's writings, yet, let the Spirit of God breathe upon them, and indite the truths of the Chris-

tian life as learned in their experience (the only way a man learns anything truly in religion), and while they will each be original and peculiar, there will be certain great features and forms of expression recognisable in them all ; and the same holy faces will be looking at you and speaking through their breathing words, and beaming with instruction at every turn.

The meanderings of the river of the water of life through the channels of human experience are many ; and every real Christian, especially every truly heaven-inspired religious teacher, is himself an original, a new creation of God, different from every other. But in them all it is the same water of life, and in all its turns and sinuosities it is

The river winding at its own sweet will.

And at whatever cove, or inlet, or eddy, you look down into its depths, you will always see reflected there from its clear moltén mirror God's sun and stars, God's clouds and trees ; and if you are God's child, you will see yourself there, for as in water face answereth to face, so doth the heart of regenerated man to man.

These unintended correspondencies of devout minds are especially noticeable on the subject of faith, whatever be their theology ; and there is a reason for it in the relation faith holds to the whole body of divine truth. To every science, and almost every art, there is generally found to be one principle or secret which lies at its foundation, and that being once thoroughly

mastered, further acquisitions in it are comparatively easy and sure. But if complete possession be not gotten at the outset of this bottom principle, there will be no real progress ; even apparently good attainments will be found superficial, baseless, insecure, and the student will have to keep hobbling back to the first principle, just as dull cipherers, in our school-days, used to have to be put back, from vulgar fractions and the rule of three, into simple multiplication and division.

The same is true of the arts of sculpture and design ; but it holds above all in religion, whose foundation principle is faith, without which no religious fabric it is attempted to build can be secure or permanent, whether that fabric be rearing in an individual soul, or in a nation. Not beginning in faith, it is not religion ; nor will it endure or sustain the pressure of calamity and temptation, any more than an arch will hold without a key-stone.

Religious forms, ritualisms, resolutions, penances, morality, and all natural goodness, too, are to the structure of religion in a man's heart, or in the mind of a people, its mere scaffolding, which taken away, the arch falls, unless it has been buttressed and key-stoned with faith.

Or, to change the figure, let me say that the true method of religious discipline, and of the soul's education for eternity, is symbolized in the building of an anthracite fire upon an iron grate. Unless you begin right with kindling matter, like substantial articles of

faith at the bottom, and put the hard coal over all, and then apply your fire, you will try in vain to ignite the heap. You may put wood, hay, stubble, in any quantity at the top, and then apply the blower, and there will be noise enough and a transient heat; but the coal will not kindle until you remove all those black pieces of unpromising mineral, and dispose the combustibles in their right place, and then put in again the stony material which you wish to inflame. Till you do this, it will not develop for you its latent heat or light, but the cold, unsightly stones will be naught but cold stones still.

Just so in religion : if you will have a character from which shall radiate the heat and emanate the blessed light of holiness ; if you will have those dark, stony materials of your nature converted into the fuel of holy love ; if you will have the clinker and slag of depravity consumed to ashes, the altar-fire in your soul must begin with faith. Faith in the infinite wisdom and goodness of God, our Father ; faith in the atoning blood and intercession of the Lord Jesus Christ ; faith in the blessed Saviour as your soul's only wisdom, righteousness, sanctification and redemption ; faith in the presence and power of the indwelling Spirit to create you anew in Christ Jesus unto righteousness and true holiness, must begin that funeral pile of your sins, from which in due time your soul shall issue forth, regenerated and disenthralled, to burn and shine like a seraph in the kingdom of God forever.

PRIMARY PLACE OF FAITH.

In the religious life we start and we proceed like infants. It is by faith we first learn to stand ; by faith we begin to walk, and go alone ; by faith we grow, we endure, we live, we die ; it is by faith we enter into glory ; and without genuine faith, a faith that evinces certain great criteria and correspondencies in all minds, we are not, we cannot be, Christians at all.

For the sum of religion, certainly the virtue or act of the mind, by which alone the life of God in the soul of man can be maintained, is faith—faith, of course, as defined in Scripture, working by love, the belief of the heart. This is the work of God, that ye believe on Him whom He hath sent. It is being justified by faith that we have peace with God through our Lord Jesus Christ. So that, as Professor Upham remarks, the first indispensable work of man, indispensable for sanctification as it is for forgiveness, indispensable now, and indispensable moment by moment *forever*, is to believe.

The thing a man does practically believe, says Carlyle, concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the *primary thing for him, and practically determines all the rest*. That primary thing, we add, supposing this half-blind giant feeling after truth to mean by it religious faith—that primary thing is the chemical base of the religious character ; without which, there

being nothing for the other Christian graces to combine and crystallize with, they can be little else than crude, often caustic acids.*

All the rest of a man's Christian character and life is raised upon faith, not merely as its underpinning, but as the BUILDING-PLAN, spiritually controlling and

* The best that natural religion can ever hope to give the world, it has given in Thomas Carlyle. If there is in his letters any trace of acquaintance with the Christianity of Jesus Christ, we have failed to discover it. He lives face to face with the problems of sin and sorrow, and the way which Christ gives for its solution, the hope which Christ gives to cheer the heart oppressed, he knows nothing of. He knows no Burden-Bearer; so he bears in his own heart the burdens of humanity and his own. He knows no Sin-Bearer; and so he carries in his own conscience the sins of his age and his own imperfect life. The best fruit of natural religion is a Job, a John the Baptist, a Thomas Carlyle. He who is content to live a purely animal existence may have a purely animal content; may chew the cud, and look on with peaceful eyes at the strife of life; but he who has a spiritual nature, who lives in the consciousness of eternity, of God, of truth, and of his own divinely-organized soul, can live no other life than one that is "sere and stern and almost frightful," if he lives in ignorance or in rejection of God's grace, or the provision of God's helpfulness for the heart-sick sons of men in Jesus Christ, their elder Brother.

To know the world's sin and sorrow, and not to know the world's Redeemer from them both, is to live a life that may be sublime, but cannot but be full of anguish. The Pagan life is tuned to duty; it is sometimes heroic, but it is always tragic. The Christian life is tuned to hope, faith, and love; its heroism is a joyful heroism, made radiant by hope, strong by faith, and joyous by love. The sorrowful life of Carlyle is a providential answer to the modern philosophy which asks the young to reject the historic Christ, and anchor their faith to their spiritual intuitions.—*Christian Union*, Nov. 27, 1884, Thomas Carlyle's Religion.

putting to its place in the wall each lively stone and cornice of principle and sentiment, and fixing beforehand the relative size and positions of king-post and tie-beams in the roof of his morality.

We are led into such a train of remark after perusing the "Memoirs" of that remarkable man in the Methodist connection, William Carvosso. His whole character and long life were a constant and most wonderful exemplification of the vivifying power of faith, faith working by love, as it always does when real and genuine. Hence it was that when he told those that came to him, Have faith in God—

Believe, and all your sin's forgiven ;
Only believe, and yours is heaven,—

himself seeing Christ, in the strong light of faith, present and willing to save unto the uttermost, it often produced an effect upon the inquirer hardly less than miraculous, like the command of God Himself, or the name of Jesus of Nazareth upon the possessed of devils.

Perhaps in no man's lips that ever spake on the subject of faith was the simple word BELIEVE ever made to appear so full of meaning, so immediately potent, like a talisman to produce belief in other minds, as in his. When others said to the penitent, "You must believe," the words often seemed without force, yea, meaningless. But no sooner did Carvosso utter them to labouring sinners or sorrowing saints in private, than

the wisdom and power of God were manifest with the words; and Gospel truth spoken by him in simplicity, frequently acted at once upon the unbelieving and hopeless mind, like a powerful stimulus upon the body; and multitudes of captive souls that came to him found present liberty through that magic *sesame*, BELIEVE.

His affecting emphasis, his lifted hands, his falling tears, every lineament of his countenance, all declared to whatever sorrowing spirit he addressed, that his words came from a heart which felt the power of the Lord present to heal, and they powerfully enforced his words; while his own strong faith, no doubt, of itself, sent a flash of gracious aid to the palsied soul, and electrified to the act of believing, for which God Himself gives to every man the power.

Faith and its effects were continually his theme. His own persistent, strong believing solaced him under all trials, subdued or transfigured every evil, and made up for every deficiency in himself by making the fulness of Christ all his own. Then, through the swift contagion there always is in such positive faith, he was made the instrumental agent of light, consolation, and liberty to numbers while he lived, and doubtless to many more since his death, by the publication of his journals, humble and unlearned a man as he was, who never wrote a sentence, nor knew how to write, until after he was sixty-five.

He once entered in his diary, what is as correct in its

theology as it was a true transcript from his life : " This morning God filled my soul with peace and joy *in believing*. He that believeth, out of his belly shall flow rivers of living water. It is not according to our joy (this is the fruit and effect of faith), but according to our faith, that God blesses, and saves, and accepts, and loves us."*

* The life of heaven will be a life of faith to a far greater extent than even the life of this world. This may seem paradoxical, especially to a mind dwelling on the common expression that in heaven faith is swallowed up in sight ; but that is an expression nowhere to be found in the Scriptures. We read that death is swallowed up in victory, but never that faith shall be swallowed up in sight. So far is this from being the case, that in reality the sight which the soul shall enjoy in heaven will only prepare it for the exercise of still greater faith, and faith must continue to be the life of the soul forever. Faith will indeed cease in regard to certain things, of which there will be experience ; as, for example, the realities of heaven and hell, the transactions of the judgment, the promised salvation of the soul through Christ, the rewards of the righteous, and the retribution of the wicked. Faith in Christ likewise, as our atoning Saviour, will be changed into sight and knowledge.

But the sight and experience of the soul in all these respects will only prepare it for a greater exercise of faith than at present it is capable of. All things which at present are not known by sense are matters of faith. Even our belief in God's existence at present is faith rather than knowledge, for so the word of God represents it : He that cometh to God must *believe* that He is, and that He is the rewarder of them that diligently seek Him. It is faith founded on evidence ; by which evidence what may be known of God at present is manifest in us and to us by His works and His word. But as yet no man hath seen God at any time. We have never seen Moses, and yet we believe in his existence. But if we *had*

FAITH THE ORGAN OF INWARD SEEING.

Faith, in its complex character, as an exercise of the intellect and heart, the reason and will, a joint product of the whole man, intelligential and sentient, is the main-spring and father of all the graces. By rendering the apprehensions of eternal things vivid and tenacious, through them it impresses the affections and sensibilities, determines the will, and governs the conduct and life.

In reference to God and Divine things, faith stands for sight, being itself, as it were, the spiritual organ of inward seeing, so that what seeing is to those that walk naturally, faith is to those that walk spiritually. Faith

seen him, had been acquainted with him, had dwelt with him in life, had observed him, communed with him, walked about with him, heard his words, and seen his actions, our belief in his existence would be knowledge; it would be a belief which we could not help, a belief founded on the evidence of experience, which is always irresistible.

So have we never seen God. We see, indeed, His works; we ourselves are His workmanship, but we know it as yet by faith and reason, not sight, nor by such experience as we are yet to have. In the same manner we believe in Christ, and in Him God is revealed to us more clearly than ever before; so that by our faith in Christ we have a greater faith in God, and all the evidence by which Christ is made known to us is additional evidence in regard to God. But we have never seen Christ, and all our acquaintance with Him as yet is by faith. Whom having not seen, says the apostle, ye love; in Whom, though now ye see Him not, yet *believing* ye rejoice with joy unspeakable and full of glory.—*Windings of the River of the Water of Life*, pp. 16, 17.

is to a man, in his navigation for eternity, what sight is in the daily walks of life, a pilot, a lookout, and guide.

Faith, therefore, may be called the soul's sense, whereby it perceives and apprehends spiritual realities, just as the eye is the bodily sense by which acquaintance is made with what is visible; the one being to things unseen and eternal what the other is to the seen and temporal. The eye is the inlet of the soul to the natural world. Faith is the inlet of the soul to the spiritual world. It transmits, so to speak, to our conscious being the truths of God and eternity, heaven and hell, eternal life and eternal death, just as the eye informs the mind of light and shade, trees, rocks, hills, vales, rills, lakes, and seas, and moving forms, sun, moon, and stars, and human face divine.

It is faith that spans the great gulf between the known and the unknown, the visible and the invisible, the present and the future, with a bold bridge over whose springing arches there is a walking to and fro of the faithful soul, like the angels ascending and descending upon Jacob's ladder. Without faith, indeed, as deep a night broods over the soul and its pathway into eternity, as that which hangs like a pall before the eyes of the blind. And all the torches of philosophy and reason will be as vain to enlighten it, as to set an electric or a Drummond light before the rayless eyes of a man who has lost the sense of seeing.

FAITH A POWER FOR SANCTIFICATION.

At one place in Carvosso's Journal it is said : "The Lord this morning shined into my heart by His Holy Spirit, and gave me to see what is implied in the believer's being an heir of God, and a joint heir with Jesus Christ. Such was my faith, I could easily claim all that God hath in earth and heaven as my own. *I clearly discover it is by these believing views that the soul is changed from glory into glory.* It is by believing, or by faith, that we are enabled to see the true nature and emptiness of all the things of this world, and that we see they were never intended for our rest or our portion. By faith we see that at last a smiling or a frowning world amounts to nothing ; we see the soul's wants, and miseries, and cure ; we see Christ and heaven near ; we triumph over all our foes, and lay hold on eternal life, and are made partakers of the divine nature. This is what man lost when Adam fell. But, glory be to God, what I lost, and more than what I lost, in Adam, is purchased for me again by the precious blood of Christ ; for where sin abounded, grace did much more abound. So that it clearly appears to me, that if we are not wanting to ourselves, we shall in the end, through the superabounding grace of God, be gainers by the fall."

We quote again, in order to show by comparison hereafter the forms of correspondence between unedu-

ated minds, taught by the Spirit, and without any system to defend, and the minds of disciplined, thinking men, used to philosophy and the dogmas of the schools : " I see more and more clearly that faith is the root from which all the branches of holiness grow. Christ is the Vine, and we are the branches, grafted into Him by faith, before we can bring forth fruit. As a branch cannot bear fruit of itself, so we cannot bear the fruit of love, joy, peace, long-suffering, gentleness, goodness, etc., till by faith we are united to Christ. We are not to rank faith *among* the other graces, but to account it the *foundation* of them all. Works do not go before faith, but we must believe, in order to work aright. *This is the work of God, that ye believe*, and having given us the power to believe, He justly commands us to use it ; and what a damnation does not the sinner deserve who refuses to accept pardon and holiness and heaven on terms so easy !"

Faith, he might have said without paradox, *is morality, is salvation.*

Talk they of morals, O thou bleeding Lamb !
The sole morality is faith in Thee.—*Cowper.*

At a still later period in his long warfare with sin, and course of faith, this good man says : " I never saw so much included in the word 'believing' as I do now. I clearly perceive that were I for a moment to cease believing, I should at once be swallowed up by the enemy of my soul. But I bless God, whenever the ad-

versary attacks me, I feel a power to look to Jesus ; and I find His name a strong tower, and a city of refuge, and a place of triumph."

FAITH THE KEY TO SUCCESS IN THE CAMPAIGN OF
LIFE.

This comprises both the theory and practice of religion, the true Christian philosophy, and the tactics for a graduate of the school of Christ. There is no way to conduct the campaign of life so as to conquer, but through faith in Him as the soul's wisdom, righteousness, sanctification, and redemption. Carvosso found for himself, what all other devout minds correspond to him in, that we must cast ourselves upon Christ from moment to moment, by a self-perpetuating, ever-repeated act of faith, in order to make any progress in the divine life, or to come off victorious in any of our conflicts with the world, the flesh, or the devil.

The first great act of faith in a justifying Saviour may establish, and give us a great lift in religion. But one act of faith will not do ; faith in Christ as our wisdom, righteousness, sanctification, and redemption, must become our inbreathed life, our voluntary, and yet, by use, our involuntary, habit and nature. As we cannot live by one inspiration or breath, but must keep breathing on, and drawing the electric vital fire into our lungs, together with the air, so must we be momentarily believing on, and thereby drawing into our souls the divine fire

of spiritual life, the vitalizing energy of God Himself, even the blessed element in which believers live.

After fifty-six years spent in the service of God and steadfast believing, Carvosso said : "I find I have nothing to keep my soul in motion but faith in the blood of Christ. Without this, I should at once be as a ship becalmed. When Jesus is our peace, strength, righteousness, food, salvation, and our all, we are penetrated with the consciousness. Without this we should never rest, nor ever think we have it strong enough. *This it is to keep the faith.*"

Most wonderfully did he keep the faith, which he argues for, and urges thus in a letter upon others ; and himself enjoyed the presence of Christ for sixty-four years, till he was gathered to his grave, at eighty-five, as a shock of corn fully ripe in its season. His whole active life long was a practical realization of the wondrous efficacy of faith, when, with steadfast tenacity and holy fixedness of purpose to obtain the blessing, it appropriates personally the Christian promises, which are to such a soul like wings to the albatross, or as the great propellers to an Atlantic steamer.

CORRELATIVE OR PARALLEL EXPERIENCE.

Now to this there is a remarkable correspondence in the experience of the distinguished Lady Maxwell, to whom Carvosso once referred, and who says of herself : "I most sensibly find, it is only by a momentary faith

in the blood of Jesus that I am kept from sin ; and that my soul is more or less vigorous, as I live by faith. I have never known so much of the nature of simple faith, and of its unspeakable value, as since I have tasted of the *pure love of God*. By it how has my soul been upheld in the midst of temptation ! The Lord has taught me it is by faith, and not joy, that I must live. He has often enabled me to *act* faith on Jesus for sanctification, even in the absence of all comfort. This has diffused a heaven of sweetness through my soul, and brought with it the powerful witness of purity.

“I would say to every penitent, Believe, and justification is yours ; and to everyone who is justified, and sees his want of sanctification, *Believe, and that blessing is yours also*. I find a lively faith in constant exercise to secure what I already possess of grace, and keep adding to my little stock.* At times my faith for sanctification is as strong

* Faith, in its reproductive power and process of growth, may be compared to the great Oriental banyan-tree ; it springs up in God, rooted in God's Word, and soon there are the great waving branches of experience. Then from these very branches the runners go down again into God's Word, and thence spring up new products of faith, and new trees of experience, till one and the same tree becomes in itself a grove, with pillared shades and echoing walks between. So experience first grows out of faith, and then a greater faith grows out of experience, the Word of God being all the while the region of its roots ; and again a still vaster, richer experience grows out of that faith, until every branch becomes not only a product, but a parent stock, set in the same Word ; and all expanding into a various, magnificent, and enlarging forest. “Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of

as a cable fixed to an immovable rock, and as clear as the sun shining at noonday." How correspondent this to the words of the apostle: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither Jesus, the forerunner, is for us entered; who of God is made unto us wisdom, righteousness, sanctification, and redemption."

AN OPEN SECRET.

This is the secret of the believer's walk and work, the well-spring of the victorious Christian's living and acting, namely, self-crucified, and Christ always apprehended by faith, Christ ventured upon in the dark, leaned on in the light, fed upon through time, trusted for eternity. Walking by faith is not, as some have objected, an unreasonable venturing without evidence, nor is it required without evidence, not without the testimony of the immutable God. Instead of being unreasonable, it is the highest exercise of reason itself in reliance upon Him who cannot lie, of whose veracity philosophy, as represented in her noblest son, has declared, "There is no demonstration stronger than this GOD HATH SAID IT."

It is to believe evidence for its Author's sake, that

God? He that believeth, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit they should receive."—*Windings of the River of the Water of Life*, p. 33.

has no foundation in the senses, or the mere proofs of reason, or the examples of the living. It is to take God *at His word*, barely because it is His word ; it is reasonably to yield the reason to that, as its supreme authority, and to wish for no other or stronger argument than this, *God hath said it*. It is to walk and work on in the way of holiness, and obedience, and self-denial, strongly magnetized by things future and unseen, for the reality of which we have no proof but the testimony of God, and for the truth of that testimony no proof but our own deep and immovable conviction that God is light and love and truth itself, and therefore can neither Himself mistake, nor lead another astray. Yea, and why even of yourselves, said our Saviour, judge ye not what is right ?

God's promise is to the man whose habit it has become to walk by faith, not by sight, as much a fixed and reliable verity as the absolute truths of geometry and mathematics, or the experience of sense that fire will burn and water drown. God's Word is the rock on which his feet rest securely, not to be washed off even by the great waves of affliction ; for by that he is made sure, however appearances may seem now, that all things shall work together for good to them that love God, who are the called according to His purpose.

This testimony of God is the hull of our hopes ; often, indeed, almost wrecked above-board, decks swept, shrouds broken, yards snapped, sails blown away, masts gone ; but the hull sound, never sinking, still overriding the

waves ; though storm-beaten, not foundered in the blasts and vicissitudes of this life.

We believe this testimony, because we are satisfied *à priori* that God is good and true ; because there is in us an abiding persuasion, which cannot be shaken, that He is at the helm with His everlasting arm and skill, in all our perilous navigation through time, to steer us safely to the promised haven, through storm and calm, in the deep sea and by the lee shore, if we do but quietly leave the helm and all its management to Him.

We believe all that God has told us in His Word of the character and work of Christ, and that whosoever believeth in Him shall not perish, but shall have everlasting life. We believe it, not mainly from the external evidence of the genuineness and authenticity of the Scriptures, but from our own internal apprehensions of the same, and correspondence thereto. For, through grace, we have ventured our all on that testimony ; and do we not know whom we have trusted, and are persuaded that He is able to keep that which we have committed to Him ? And can we not, as believers, testify to the gospel of the grace of God ?

Although none of these assurances are certified to sense, or derived by the natural judgment, taking things as they appear, yet, having evidence that God has given certain pledges to faith, we are satisfied, we believe ; and there we rest, God's own Word, either expressed or implied, being better than eyes : He left

not Himself without *witness*, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. *Whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.*

FAITH THE FREE ACADEMY AND GYMNASIUM
FOR ETERNITY.

It is, then, faith, not sight, that lays the foundation of *this joy*; and it is a dispensation of faith, not of sight, that all men are under, and must be under, all their life here. For before the open vision of the future state—open in comparison with the circumscribed and dim view of things in this—and preparatory to it, it is but reasonable and fit that there should be a doubtful and cloudy state of probation, for the trial of virtue, and the exercise and strengthening of faith.

As there could have been no Hercules, had there been no monster to subdue, so it is a saying substantially of Cudworth, were there no difficulties to encounter with, no puzzles and entanglements of things, no temptations and trials to assault us, virtue would grow languid, and that excellent grace of faith want due occasions and objects to exercise itself upon. Here have we, then, the reason for such a state of things; and this world is as a stage erected for the acting and inuring of virtue, the free academy, as it were, for the rudiments of an education for eternity, where the great

lesson all are learning is, how to live by faith, not by sight.

The Christian scholar's joy, therefore, in this school of life, is always just in proportion to the degree of perfectness with which he learns and practises this great lesson. It is according to his faith, not to his seeing ;*

* The increase of faith comprises methods of discipline both inward and external, which to sight seem very mysterious. At the very time when God is administering the very remedies that are to work in us a greater faith, when Christ, our great Physician, is taking our case in hand, and putting us under the necessary regimen, it may seem to us as if our prayers were neither heard nor heeded. Prayer sometimes seems to bring nothing but difficulty, seems to do nothing but stir up our ill-humours, to reveal nothing but our guilt and misery. Then we think God has deserted us, or we have never known the way of His mercy, or have no right to hope in it. We are almost ready to turn back, perhaps, because of the very discipline by which God would carry us forward. But in spiritual things we often have to go *down* in order to go *up*, just as in climbing a high mountain you often have to descend in one place in order to ascend in another.

If a traveller were passing through a vast reach of country to gain a destined point, to arrive at some great city where his business is to be accomplished, what would be thought of his conduct, if, happening upon a barren tract of landscape, or a rocky ridge of mountains, he should say, "I will give up my journey for the present, till the country become more favourable ;" or if he should conclude and say, "This cannot be the right road to the city ; it is not possible that the path can lead through this desert, or over this mountain ;" or if he should argue and say, "If this *were* the right path, it would certainly lead through a more interesting region, and I should find the landscape more delightful " ?

He would be thought to have taken leave of his senses, if he should stop travelling till the road became more interesting. But

and until this lesson be learned by heart, there is no happiness here for any man ; since to the natural eye, to the eye of unassisted reason, not borrowing the glass of faith, the horizon of this world, with all its sin and misery, and strange inequalities, and the ill-understood economy of Providence in it, seems gloomily black and lowering.

The solemn drama of human life, from the most commanding point of view we can obtain without faith, is awfully mysterious and inexplicable. It is full of strange turns and difficulties, bewildering the wisest with its hidden passages, labyrinthine mazes, confused and intricate cross-rows and cross-purposes, puzzling knots, complicated ravellings, unfinished plots, and unsolved enigmas ; which, work at them as we may, we can never find out by sense and unassisted reason merely, because they were never meant by Providence to be so revealed.

When, therefore, with naked, unarmed eye, we try

the Christian traveller is still more inconsiderate and foolish, who says within himself, every time that the spiritual landscape wears an uninteresting aspect, every time that prayer becomes a burden, and the reading of the Bible a leaden duty that has lost its charm, every time that his soul melteth for heaviness and cleaveth unto the dust, or wandereth in darkness and stormy weather, or over craggy mountains, who says within himself, "I cannot be in the right way ; this cannot be God's way." The way of duty is the way of God ; but the feelings that throw their own colouring over it are the feelings of an imperfect and distrustful human heart.—*Windings of the River of the Water of Life*, p. 76.

to scan minutely the wide panorama of life, we find it hung with dismal drapery of gloom, trailing banners and flags at half mast. Disappointed and baffled, we learn that we must occupy a far higher post of observation than is ever gained in our present state, before we can get anything like an all-embracing view of the complicated and changing scene of mortal existence.

INSTRUCTIVE ANALOGIES.

When at Molokai, one of the Sandwich Islands, I was much impressed with the analogy derived from observing the coral reef with which that island is widely surrounded far out to sea. When I stood on the shore, upon a level with the reef, and looked away off seaward over the placid water with which it was all covered, like a vast lagoon, I could not tell what were the dimensions or limits of the reef, where there was deep water or where it was shoal. But when I climbed a steep volcanic ridge, a thousand feet high, and looked down from that commanding elevation upon the wide reef, and the still wider boundless ocean all around, it was then that I could see clearly where the reef began, and where it ended; where the water upon it was deep, and where it was shallow; where the surf broke, and where the blue sea-line began. And I could distinguish even the different hues of separate fields of coral, and the outlines thereof below the surface, through

the different shades of the water in which it was all hid.

Just so in a whale-ship at sea, the man at the main-topmast head is always the first, not only to catch sight of the white mist from the breath of a distant whale rising to the surface, but is also the first to discover when the ship is entering shoal water, from a change in the colour or shade of the all-surrounding fluid, only discoverable at first from that great height.

And, in illustration of the same, it may be added that once, on a calm, clear day, when twelve hundred feet above the level of the Mediterranean Sea, on the top of the Rock of Gibraltar, we recollect seeing, at its base, some Genoese fishermen dragging their nets, and exposing their persons in the water, all unaware of the dangerous vicinity of three huge prowling sharks, which could be seen with wonderful clearness through our spy-glass, swimming around the rocks underneath, and seeming to us every moment as if they would dart up and seize the unsuspecting fishermen.

FAITH'S CLEAR CONCLUSIONS.

Now, the spiritual lesson to be learned from all this is, that in order to have a just view of the trials and temptations and perils of probation, of the points of safety and of danger, and the limits of each, and the lines where they meet, and the gracious providences that are ever stepping between us and destruction, we

must stand on the eminence of Mount Zion above. From the top of some commanding cliff in futurity, and by Heaven's own light, we must be able to look backward over the troubled sea of this life, and onward upon the calm ocean of eternity into which it has passed, before we can judge justly of its hardships and encounters, and the meaning of them, or appreciate the greatness and goodness of our often miraculous deliverances, or estimate aright the skill and wisdom of the Divine providential Pilot that never quits our helm.

Must we not, then, quietly leave the management of these precious barks of immortality to infinite wisdom and love, navigating by faith alone, and ever singing as we glide or dash along by quicksand and breakers?—

A thousand deaths I daily 'scape,
I pass by many a pit ;
I sail by many dreadful rocks
Where others have been split.

My vessel would be lost,
In spite of all my care,
Did not the Holy Ghost
Himself vouchsafe to steer.
Then I, through all my voyage, will
Depend upon my STEERSMAN'S SKILL.

What else can we do, when the unknown future to which we are bound is to all men what the equatorial coast of the Brazils is to the mariner who makes his land-fall just at night, in the rain and howling wind,

and sees the dark clouds gathering heavier and blacker, and the lurid lightnings flashing with louder thunder over those vast regions before him, somewhere in the deep shades of which he is to find a port ?

We must wait, then, till the morning of the resurrection for the clouds to clear away and the sun to shine ; sailing, meanwhile, by faith's chronometer, just as that navigator must lie to, and stand off and on, or go sounding on his dim and perilous way, by lead and line, till the night and storm are past, and sunlight opens to him the splendour and wealth of nature in the tropics, even as the resurrection dawn will disclose to the tried and faithful soul the glories of eternity.

THE PRESCIENCE AND CERTAINTY OF FAITH VERSUS SIGHT.

Now, notwithstanding that God maketh thick darkness His pavilion, and clouds are round about His throne, His way in the sea, His path in the great waters, His footsteps not known, still faith believes, by a foregone conclusion, that God is light and love and truth itself ; and not that only, but faith believes, also,

That every cloud which spreads above
And veileth love, itself is love.

And when faith is vivid and strong in this, the mysteries of the present life, the afflictions of the good, the prosperity of the wicked, the permission of evil,

the temptations of Satan, the long reign of sin, the apparent injustice and inequality of many things here, do not distress us, nor do they impair our filial confidence.

But let a film grow across the eye of faith, let there ensue *amaurosis* of the spiritual sight, let *gutta serena* fall upon the organ of inward seeing, that invisible optic nerve, on whose retina are painted in miniature, or clearly foreshadowed, the images and truths of the world to come; let the vision of eternal realities become dim, as it always does when we relax at all in prayer and watchfulness; let us lapse into walking by sight, not by faith—then do we begin to be troubled, and our hearts fail us for fear, and for looking after those things which are coming; then the inequalities of this life perplex us; then clouds settle upon the world and all-involving night; then the sun is eclipsed, and the moon and stars withdraw their light; then no glory gilds the sacred page, but the book of nature and the book of grace are alike obscure, and the soul's horizon is skirted with a curtain of gloom; then we cannot justify the ways of God to man. Like Asaph, we think to know this, but it is too painful for us, and we almost fall over the precipice of unbelieving doubts and distrust of God's wisdom and goodness.*

* Let it be noted, if God left us to ourselves as to the matter of faith in Christ, if He came requiring faith in Christ before any enlightening or experience in regard to our guilt, His Word might preach Christ forever, but there never would be faith either in it or

But then it is in the experience of the believer, through grace, as portrayed in one of the religious sonnets by Professor Upham :

That Faith returns and takes me by the hand !
 And now the valleys rise, the mountains fall ;
 Welcome the stormy sea, the dangerous land !
 With Faith to aid me, I can conquer all.
 Faith lays her hand upon the lion's mane ;
 Faith fearless walks within the serpent's den ;
 Faith smiles amid her children round her slain ;
 When worlds are burning, cries, unmoved, Amen.
 Yes, I am up, far upward on the wing ;
 The withered arm is strong, the broken heart doth sing.

THE ANTIDOTE OF DESPONDENCY.

In this view it is no wonder that even so great a mind as John Foster's, with its natural melancholy and thoughtful turn, and his religious faith not of that

in Him. That deep, impassable gulf between God and the soul would remain impassable forever, and none would attempt to cross it. But God's promises in Christ are the piles driven down into that gulf, on which is flung a bridge for the passage of the soul in faith towards a Saviour. There it rests, upheld by those strong foundations, which, while they sink below and sustain the shock of all the drift of chaos and of hell, do also rise above as a bulwark to keep the fearful soul, walking thus upon its own terrible experience towards Christ, from falling over and plunging into the bosom of despair. This is God's mercy, His infinitely wise, gracious arrangement. Out of death He brings forth life ; out of the materials of sin, hell, and despair He brings a passage to holiness and salvation, to joy and life eternal in the Saviour ; out of condemnation in guilt he brings pardon ; out of the grave victory.—*Windings of the River of the Water of Life*, p. 72.

child-like and yet energetic, all-conquering character which it ought to have had, and undoubtedly would have attained to had he been a more fervent wrestler in prayer—it is no wonder that he speaks of the scene of human existence as a most mysteriously awful economy, overspread by a lurid and dreadful shade. It is always so to the eye of sense, but it is not so to the soul, when faith is in vivid exercise.

To the great English Baptist, when faith was low, it was cloud pursuing cloud, forest after forest, Alps upon Alps. "It is in vain," he told a friend in sadness, "to declaim against scepticism. I feel, with an emphasis of conviction, wonder, and regret, that all things are almost enveloped in shade, that the number of things to which certainty belongs is small, that many things are covered with thickest darkness; I hope to enjoy the sunshine of the other world." Ah! how much more of it he might have enjoyed here, as by glorious, soul-cheering mirage, looming up from that distant world; and how would his despondency have been corrected, had he been a man of stronger faith, and more in the habit, while not seeing, yet of believing!

How much more to be desired, for its power of giving content and making happy, is the simple faith of many a private Christian like Carvosso, of far less reach of mind and power of thought than that great writer, who, doubtless, is wondering now in the other world that he could have been so slow of heart to believe *here*, seeing so many things cleared up in eternal day which in this

life were involved in night. Blessed are those that have not seen, and yet have believed.* The only secret of happiness here, for great minds as well as small, is strong faith, laying the foundation for, and giving birth to, strong love; in other words, faith working by love, as with primitive believers, in the Acts, *purifying their hearts by faith*.

* While Christ was Himself on earth, the object of sight rather than faith, the disciples' faith was stationary. It was germinating and preparing for growth; but their sight itself prevented faith. Christ was preparing them by His discipline and instructions, and then, as soon as he was taken up out of their sight, their faith grew like a mighty tree that could brave the most terrible tempest. When every sensible stay was taken away from them; when all the pillars of hope had been broken, on which they had confidently leaned while Christ was with them, looking even to the last moment of life for a temporal deliverance and sign; when every expectation of that nature, and every earthly imagination had vanished with the sufferings, death, resurrection, and ascension of Christ—then faith took firm hold of the promises; then faith communed with and relied upon an unseen spiritual Saviour; then faith grew with the greater rapidity for its long previous discipline in Christ's own presence. His departing words had a great meaning for His disciples which they were not then aware of: "It is expedient for you that I go away from you; if I depart not the Comforter will not come unto you." If Christ had not departed, the work of the Comforter, the work of faith, could not have been completed. It is often necessary that sensible supports and stays be removed before the soul will rest upon those which are unseen, eternal, and spiritual.

One sun by day, by night ten thousand shine,
And light us deep into the Deity!

Windings of the River of the Water of Life, p. 84.

Hence we hear such a man as Baxter, in his old age, when reviewing his life and putting down notes of it for his friends, say, what, in this table of correspondencies, may well serve as an offset and corrective to Foster's melancholy doubtings: "I was forced to take notice that our belief of the truth of God and of the life to come is the spring of all grace; and with which it rises or falls, flourishes or decays, is actuated or stands still; and that there is more of this secret unbelief at the bottom than most of us are aware of; and that our love of the world, our boldness in sin, our neglect of duty, are caused hence. I easily observed in myself, that, if at any time Satan, more than at other times, weakened my belief of Scripture and of the life to come, my zeal in every religious duty abated with it, and I grew more indifferent in religion than before.

"But when faith revived, then none of the parts or concerns of religion seemed small; then man seemed nothing, the world a shadow, and God was all. I must profess, for my part, that when my belief of things eternal and of the Scriptures is the most clear and firm, all goeth accordingly in my soul, and all temptations to sinful compliances, worldliness, or flesh-pleasing do signify worse to me than the stocks or bedlam; and no petition seemeth more necessary than, Lord, increase our faith; help Thou my unbelief. Had I all the riches of the world, how gladly would I give them for a fuller knowledge, belief, and love of God and everlasting glory!"

LESSONS AS TO THE WORKING OF FAITH FROM THE
EXPERIENCE OF NAVIGATORS.

This most instructive review, and the difference in Baxter's experience when young and when old, brings to mind an illustration of the workings of faith suggested on the sea, while we were observing the experience of a young ship-master. In first navigating a ship by chronometer and lunars, until he has learned to live by faith in his observations, and the few figures he makes daily on his slate by help of tables from the Nautical Almanac, you will find him uneasy, doubtful, anxious, and he will work his longitude over and over again, though sure there is no mistake ; so hard is it practically to live upon faith, faith in that which is unseen, and for which we have no evidence of the senses, until a habit is formed ; so strange is it to be steering one's way straight over the trackless ocean, without any way-marks, or sign-posts, or mile-stones, or anything whereby we can *see* that we are right or wrong.

It is not until a captain has made two or three good land-falls, at wide intervals, and just according to his calculations, that living by faith in his chronometer, and observations, and the results upon his slate, begins to come easy. Even so, we thought, in the very nature of things, it is the experienced Christian only that can live perfectly the life of faith. Whatever be his theory respecting the provisions of the Gospel, use, after all, the use of faith, its experimental exercise, must have practi-

cally convinced him of the reliability of things unseen and eternal, before it can become the habit of his mind to navigate confidently the stormy Atlantic of life, independent of sense, and by celestial observations alone.

Now, the promises are to a Christian voyager's faith what "life-lines" are to the sailor, for him to hold by to the yard when reefing or taking in sail, and to keep him from falling off. Yet, strange to say, many ships' yards are without this stay for exposed seamen, by reason of which many a poor fellow in a storm is shaken off, that might have clung to the life-line had it only been at hand in its place.

In like manner do men sometimes attempt the course of a Christian, and go sailing over the troubled sea of life without being provided with the promises, without having learned how, or having them by, hidden in their hearts and memory, to use and cling to in a storm. In good weather and ordinary times they get along without them, and do not feel the want. But let a storm arise, the wind blow fiercely, the sails be flapping, the hull careening, then it is they want the life-lines, and are distressed and lost without them. Yea, it is not possible for the oldest and most experienced Christians to live without a constant clinging to the promises; still less is it for younger and more recent ones. Like an untried sailor-boy, they must hold fast to the life-lines of God's Word, or they are sure to fall.

THE TONING POWER OF AGE AND EXPERIENCE.

There is an effect produced upon Christian character by experience and age, by a long habit of faith, like the change that is wrought upon a portrait by time and smoke, which the painters call *toning*. Just as it gives a rich, mellow shading which no art of the pencil can equal, or even imitate, so does time give an inimitable hue and tone to the piety of a growing Christian, which no recent experience in religion, however refreshing and remarkable, can ever compare with. There will be a superior depth of colouring and richness to his faith, as well as strength and durability; and there will be a true humility and completeness of character which the beginner in the Christian life is usually a stranger to.

When true believers, then, find themselves often wondering (as who sometimes does not?) that they do not at once come into full possession of the spiritual graces and virtues they have set themselves to desire and seek after, they forget that the ravages of sin in our nature can be perfectly repaired only by degrees. They forget that man can return to Eden and innocence only by retracing, step by step, all the way whereby he came out from thence. Each evil act that has been committed, each evil word spoken, each evil thought or feeling indulged, when truly repented of, may, by the blood of Christ, be blotted out, so as no longer to appear as a witness and accuser demanding our condemnation.

But every such act and word and thought, or feeling,

has left behind a strength of evil inclination, which can only be neutralized and expelled by the sanctifying agency of the Holy Spirit, taking the things of Christ and showing them to us, and thereby forming a holy habit of mind just the contrary of that we are striving to get rid of. To be utterly eradicated, the inclination to evil must be gradually counteracted by the overmastering energy of a holy will, first induced by faith—the law of the Spirit of life in Christ Jesus setting us free from the law of sin and of death—and then invigorated and re-enforced daily by Christ Himself, in answer to prayer.

THOLUCK ON THE DIVINE PLAN OF SANCTIFICATION.

This point is admirably argued with the struggling, panting soul in a few verses of great simplicity, from the German of Tholuck :—

Complainest thou of the *time* it takes
For sinners sanctity to learn ?
Aye, this poor heart *hope oft forsakes*
That e'er on earth such bliss 'twill earn.
But each great work of human power
Requires, you know, full many an hour ;
And what work more of might partakes
Than when our God new men creates ?
Now did the world six days require
For its formation by our Sire,
Why such a wonder in thy ears,
If TO THY NEW-BIRTH HE USE YEARS ?

With most believers it is, indeed, only after years of schooling by trial, or slow formation in the chrysalis of

transition from the law to Christ, that the heart learns perfectly the lesson of faith, and at length comes forth from its long *Aurelian* period of discipline to the true and joyous use of its regenerated faculties, like another nature of love and light through and through, having no part dark. Some attain to this type of completeness, joyful assurance, and emancipation from self and legal bondage much earlier in their course than others, and blessed are they. But can it be doubted that it might be arrived at by all far sooner than it is, through the power of faith—*purifying their hearts by faith*—in connection with the discipline of habit ?*

* A man, by daily repetition of love and duty, becomes habitually a Christian ; it is a second nature to him, and thus it is easy. A man who is punctual, diligent, and faithful *daily*, in secret prayer, will be *bound* to prayer after a few years by such an adamantine chain in his very nature as it will be almost impossible to break. And so habits of right *feeling*, as well as of right *action*, wear their channels of experience so deep into the soul that you cannot turn them back, and the obstacles thrown in to hinder them are themselves swept onward out of the way. This is the blessedness of conscientiously following Christ *daily*. It is the power of habit ; therefore, avail yourself of it ; therefore, suffer not yourself in little neglects. If there be acts of duty which you are tempted to neglect to-day, step up to them at once and perform them ; for it is no great thing, no burden after all. And the same things will be incomparably easier to-morrow, if you are energetic and punctual with them to-day.

But if you yield to neglect to-day, it will be more difficult to-morrow. And it is surprising what a great compound interest of difficulty a present neglect adds to future duty. The mere neglect of a simple call, which you ought to have made to-day, becomes by

THE OPEN SECRET OF GROWING IN GODLINESS.

In this law of habit lies the real secret of a Christian's spiritual progress. The *principle* of reliance on God begins in the soul instantaneously with regeneration, but practical *habits* of reliance are not to be formed at once, but *gradatim et paulatim*. So a man may have a principle of submission, the seed-grace of resignation, sown in his soul, which is the beginning of his religion ; but the virtual habit of uniform acquiescence in the Divine will, as signified in Scripture and providence, is the fruit, and, by reason of our nature, it is a thing of time and discipline, of gradual, not instantaneous growth.

Hence it follows that, in the formation of religious character, in a man's efforts to get inured to, and become

repeated neglect a great burden ; and several such things together may deprive the soul of all its peace and comfort, and make it feel like a bankrupt surrounded with pitiless creditors, and neither knowing how to pay, nor what nor whom to begin with. Do to-day what belongs to to-day, and to-morrow's work will be very easy. But if you neglect to-day what belongs to to-day, you make the performance of to-morrow's duty more difficult for to-morrow, and you add beside the burden of to-day's neglect. It is just like a debt, for which provision may be made with comparative ease before it comes due ; but once really due, and yet not paid, once the mind and business burdened with it as a debt not met when it ought to have been, and then every day makes it more difficult ; every day makes it less probable that it will be cancelled, and demands a hundred times the exertion which at first would have easily removed it.— *Windings of the River of the Water of Life*, p. 362.

welded with the temper and virtues of a child of God, and in the steadfast Christian's earnest aspiration and pursuit after eminent holiness, his reaching forth unto the grace of assurance, his earnest strife for the blessing of pure and constant love—in all this we have the co-efficient help of Him, our Creator Christ, through the plastic nature with which He has made us to be moulded by habit.

Those who intelligently aim with hope at the highest personal exemplification of holiness possible in the present life, do it on this ground, and bearing all this in mind. Their hope is in the Saviour alone, apprehended by faith, and carrying them forward from strength to strength, and victory to victory, by the law of habit. They have learned this as the practical *rationale* of holiness, that let earnest Christian disciples only use themselves awhile to faith, watchfulness, self-denial, prayerfulness, exercise of their gifts, and zealous activity in doing good, distributing alms, reproving sin, warning the wicked, comforting the afflicted and sorrowful, disseminating and applying truth—let them but perseveringly endeavour to inure themselves to all this, only relying upon their Master, and by virtue of our inherent constitution, even the ordinance of God Himself in the great law of habit, they find a blessed co-operation that insures, and is as bond and mortgage for success.

Every repetition of benevolent and devout feeling and well-doing, every act of love toward God or man, will be

a round in the ladder whereby the soul is climbing upward, and it will strengthen the principle from which that ascending movement springs and make the next acting of it the easier. It will add so much fuel to the holy fire within, of which those acts are but the radiated heat without. And it will keep reacting in this benign way upon the moral agent, like the great fly-wheel in the machinery, as long as he shall keep up the good habit, to confirm him in his holy course, and propel him to the goal as with a mighty screw-propeller, or the strong wings of the albatross, until at length, here or hereafter, he shall become unalterably fixed in his course of obedience, and, by the grace of God in alliance with and by means of his holy habits, temptation shall no more make him swerve from duty, or deviate from the Divine providential track, than it will turn the stars from their courses.

THE ULTIMA THULE OF PRACTICAL DISCOVERY.

When, for instance, the act of faith in Christ, as our wisdom, righteousness, sanctification, and redemption, has been so often repeated as to be ripened into a habit,—when faith becomes the uniform disposition or state of the soul—it will secure to that soul a constant participation in all the blessings of the covenant of redemption. It is within the scope of faith, when constant—yea, this is its province, this its victory, this its outcome—to preclude all sin, and make the soul

steadfast, immovable, always abounding in the work of the Lord.

This habitual passive reliance on the Lord Jesus Christ, this setting * Him *always* before us by faith, is the per-

* A writer in the *Christian Union*, March 5, 1885, J. W. Denison, reasons after this manner upon the passivity of faith, having an eye to Froude's fling at the theology of English Evangelicals, whose language, Froude says, generally hovers between extravagance and conventionality: "This consciousness of Christ is a heavenly armour round about; a weapon, moreover, with which to fight sin. The man who is in this state is righteous because he is altruistic; altruistic because altru-conscious; and this is Christ's work. He has so disclosed himself to this passive soul, that Christ-consciousness has taken the place of self; there has come in a light above the brightness of the sun. For this the man strives; he sets the Lord Jesus always before his face; he is philosophic; he sets motive before choice, and exercises choice earnestly. He utilizes the Christ-consciousness; he works with it; he fights with it when sin arises; yet it is always this passive side which he keeps uppermost. He cultivates, as it were, the resting-back power of his soul; he falls back upon Jesus; his oft-repeated watchword is, 'Jesus saves me.'

"It is this consciousness of Christ as the Supporter, the Care-taker, the real Actor, which he finds practically easiest to absorb, best adapted to still the temptation of his adversary. It is this which he interposes between himself and his restless, doubting, animal nature. In fact, to him it would seem absurd to call the spiritual life a struggle, or a fight, or a work; he is but the passive instrument. To surrender self, to *remain* self-surrendered, quiet, plastic, under the assurances of such a Saviour, to let his will and energy be moved by Christ—is that work? No. Christ is the real Worker, the true Fighter and Conqueror of sin. A man's view depends on his standpoint. The man of *faith* is not so blind as to think that he upholds himself; he is not deceived by the buzzing of his own wings; and this is a point which he jealously guards, for it is vital, this greater sense of Christ and of Christ's work. It is the path by

fection of all wisdom; it is the Ultima Thule of practical discovery in religion; it is the key, the safe, and the safeguard of all Christian excellence. The truly devout man of faith, cautious and self-distrustful as he has learned to be, does sometimes humbly exult, and his soul swells with gratitude at the indications he is permitted to see, in the augmenting force and constancy of his holy habits, in the clearness and strength of his appre-

which he reaches new self-surrender, new holiness, new peace. He has begun by cultivating passivity under God's Word, a child-like susceptibility to the shaping influence of the Spirit; he has cultivated a sensitiveness to the presence and will and power of his Master. The moment self-consciousness obtrudes, he is in peril; he knows experimentally that to him Jesus must be all in all; this other consciousness is the root of his believing self-surrender; it is the root, therefore, of his triumphant life.

"It is by this love of Christ that he keeps His commandments. First comes the love, based on a passive, believing acceptance of what Christ declares Himself to be, as our Sin-bearer, our Care-taker, our mighty Vanquisher of sin and death. The soul stills itself with an inward hush to receive passively the Gospel of Christ, as the eye of a servant works to the hand of his master; there is no self-origination. Then comes that wondrous passivity, that glorious passive activity of absolute surrender in choice and volition to Christ; and for this whole grand passivity of the will, which is, at the same time, its highest, holiest activity, our language has no adequate term. It is an experience, however, and will continue to be an experience, pressing itself in one form or another upon the heart and conscience of Christ's redeemed people, as the path to holiness, often misunderstood and grossly misrepresented. It will continue to be until those who should be interested in every problem of practical holiness give it their careful attention, and it becomes the work of the whole church. Till then the prophets will know in part, and prophesy in part."

hensive faith, that he is planted immovably, as a tree of righteousness, in the garden of God. He feels this confirmed habit of holiness as the grasp of the great hand of the Almighty upon him, which will never let him go.

From the advanced stage in his experience of constant faith, and consequent habitual serenity and holy living—to which it will hereafter be found, in the Church of the future, that the Christian may arrive much oftener than he has done heretofore, in the present life—from this point of observation, through the grace of Christ, he looks out with firmness and joy upon the ocean of futurity, and says with holy confidence, as a great and good man once did, "I carry the eternal mark upon me that I belong to God; and I am ready to go to any world to which He shall be pleased to transmit me, certain that everywhere, in height or depth, He will acknowledge me for ever."

It is not that a habit of holiness, formed through the help of Christ realized by faith, of itself merits Heaven, or lays any claim to the Divine favour. By no means; but it shows Heaven begun in the soul, and it is a proof of the special favour of God when faith and holiness, under the Divine discipline, have thus ripened into a habit. We may rationally expect that such a soul will enjoy God and dwell in His presence for ever; assimilation of character, the great end of His wise *ratio disciplinæ*, having begun here. Life, said Henry Möwes, in the true spirit of Reformed German Evangelism, is

a tutelage under Christ ; sacrifice and self-renunciation are the lessons the Master appoints ; *inward strength and tranquillity the rewards we shall have when all is borne.*

How plainly now is faith the only key to this true Christian " *Άσκησις* " of self-sacrifice and self-renunciation ! And how necessarily is it a hidden life to the uninitiated ; hidden in its cause and its end, and hidden as to any proper appreciation of its symptoms and phenomena. What knowledge has the world of the secret of that victory which overcometh the world, even faith ? What sympathy or correspondence has the world with the motions and pulses of spiritual life that beat in the bosom of a man of God ? No more than most of the stupid, sensual monks in Luther's convent at Erfurth had with the grief and strife of the reformer's mind, under a sense of sin and desire for holiness, and his warfare with self, and vain efforts at keeping the law, and his agony for deliverance, long before he found a Saviour.

What acquaintance, moreover, has the world with the spiritual joys and triumphs of the man of faith ? or what knowledge of his inward conflicts, trials, and temptations ? There, in Cowper's own sweet words, who knew whereof he affirmed,—

There, unfatigued,
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er himself,
And never-withering wreaths, compared with which,
The laurels that a Cæsar reaps are weeds.
Perhaps the self-approving, haughty world,

That as she sweeps him with her rustling silks
Scarce deigns to notice him, or if she see,
Deems him a cipher in the works of God,
Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest, to the prayer he makes,
When, Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her who thinks not of herself.

FOUNDATIONS FOR THE TRUE CONCORD OF CHRISTENDOM.

In the present period of outward activity and the socialism of Christianity, is it not to be feared that Cowper's race of *solitary saints* is growing thin? the race of which each may say, like Paul, When I am weak, then am I strong; and of whom, as a class, the proper motto is, Impotent in self; omnipotent in Christ. Despised often by man, but prevalent with the Almighty. By union with Christ they stand; divided they fall. Only let the ranks of these singular non-conformists to the world be largely recruited; let the whole Church militant be of their number, in realized union with Christ, and how soon would the whole world be in their wake, walking, at one and the same time, by faith and by sight; even by faith in a spiritual Christianity, thus convincingly exhibited before their eyes in the holy living of its professors, by virtue of real union with their invisible Head.

This would be the true concord of Christendom. The prayer of our Saviour would then be fulfilled, *That they*

all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me. As if it were by reason of the present want of oneness in Christians with the Father and with Christ, in other words, the known unlikeness of the Church to its great Head, that the world does not believe; because there is so poor a representation of Christ in the common Christian life and sentiments.

Let the Saviour be exhibited more fairly in the characters and lives of His people, let the practical union here prayed for be once realized, and infidelity would cease, opposition to the Gospel could not be maintained, but everywhere men would be becoming Christians. It is so partially, in local revivals, when the life of Christ is acted out by His followers, and their union with Him is made apparent. It would be so generally, were the faith of the whole Church revived; for it is joyful activity for Christ, consequent upon a revival of faith and holiness, in living examples which may be seen, that is to convict the world, and, under God, to convert it.

Just as the sun's rays, luminous and beautiful though they be in themselves, yet in order to become indeed calorific and light-giving, must strike upon and be reflected by some visible body, even so must the rays from the Sun of Righteousness, the Lord of life and glory, be gathered and flung back upon the world of apostate minds, from the lives and characters of believers, serving

as the tin-foil or quicksilver of a mirror, before they can emit heat or light enough to vivify or illuminate the great mass of unbelieving, sensuous humanity.

INSTRUCTIVE PARALLELISMS TRACED IN PROSE.

How interesting is it now to trace the correspondencies of differently constituted devout minds upon this common theme of union with Christ, and holiness by faith, and the Divine method of bringing it to pass in the soul of man! The author of the "Windings" has somewhere very happily represented Paul, the inspired logician of Scripture, answering back to David, the inspired poet, through the whispering gallery of the ages. Let us, then, here show the Protestant mind, revealed in the "Windings," and the Catholic mind, in the "Memoirs of Madame Guyon," to be in the same close correspondence and sympathy; a correspondence all the more valuable for its being unknown to, perhaps disavowed by, the former.

In order that this correspondence may be the more apparent, we will place certain passages from both in parallel columns—passages eliminated here and there without indicating the breaks between, from the "Windings of the River of the Water of Life," and from the "Life and Religious Opinions of Madame Guyon."

AUTHOR OF THE "WINDINGS."

The history of faith, and of God's discipline for its increase and perfection, ever has been, and ever will be, a record of trials. Character is read and known in the temper of the soul sustaining them, and they themselves are the costly instruments of God in refining and establishing the soul. We are in the shop of the Great Jeweller, preparing for our places in His palace above; and they whom He means to make the most resplendent, said Leighton, in this beautiful figure, He hath oftenest His tools upon. Until this discipline of God has been applied to him, a man knows not of what elements his nature is composed, nor what hidden evils may be festering in his bosom.

God must bring them out, and redeem him from them, or he can never be prepared for the kingdom of heaven. A jeweller may find, in making up a casket, a magnificent stone, in which there seems to be a flaw. If it extend through the stone, it is useless for his purpose, and must be laid aside for some inferior end. Therefore he begins to file it, to see how deep it goes, and it may be that after a

MADAME GUYON.

My little children, let Christ be all in all IN and FOR us; in order that the work of sanctification, resting upon the basis of divine truth, may be carried on and perfected in our souls. To Christ belongs all wisdom, all strength, all greatness, all power, all glory. To ourselves, considered as separate from Christ, belongs nothing but poverty, emptiness, weakness, and misery. If, in the spirit of self-reliance, we seek anything *out of Christ*, then we are not His true followers. We deceive ourselves, and in that state shall never become the true saints of God. He who speaks only of the all of God, and nothing of the creature, is in the truth; and the truth dwelleth in him; usurpation and selfishness being banished from his heart.

I have sometimes thought that the Lord deals with His friends who are dearest to Him, as the ocean does with its waves. Sometimes it pushes them against the rocks, where they break in pieces; sometimes it rolls them on the sand, or dashes them on the mire. And then, in a moment, it retakes them into the depths of its own

little of this operation it will show itself clear ; but if not, then it is unfit for the place he had designed it to fill. So it is with God, in making up His jewels ; there is much filing needed to prepare them for their heavenly setting. Sometimes there are such flaws, that a Christian's usefulness is well-nigh destroyed, even if his hope of happiness hereafter be not ruined. How deep the interest, while the fires of God's discipline are at work upon a man to burn out his dross, or some keen file is applied to remove the evils in his character !

bosom, where they are absorbed with the same rapidity with which they were first ejected. The more violently they are dashed upon the rocks, the more quickly and impetuously do they return to the great centre. With others He deals more gently. There are many, far the greater number, whom He permits to live by consolations mingled with faith. How few are those, how very rare, who are driven and dashed where the Lord pleases, till their wills are wholly destroyed, and they can no longer demand anything for themselves !

GOD'S WAY WITH HIS SAINTS.

A man is driving on, and God takes off his chariot wheels, so that he drives heavily : withdraws the linch-pin, as it were, or takes away the main spoke in the wheel of his plan, so that he is compelled to lay it aside. But ordinarily God proceeds more indirectly. He does not speak in a voice from heaven ; He is not going to say from the sky, or in a supernatural dream by an angel, you must not go this way or that, or do this or that. He relies upon the common-sense of His children for

THE DIVINE DISCIPLINE FOR SANCTIFICATION.

It is sometimes the case that souls, in the experience of God's favour, are perverted by the very gifts which they receive from His hand. They mistake the gift for the Giver, the joy for Him who is the source of their joy. And God, then, if He has determined to sanctify that soul, so orders His providences as to render it the subject both of inward and outward sorrow ; and in such a degree and in such a manner, that He will appear to it to have entirely withdrawn His favours. This

the right interpretation of His providences, and He leaves every man to draw His own inferences; only He says, Be ye not as the horse or as the mule that are void of understanding, whose mouths must be held in with bit and bridle. That is not the way God takes to guide His children, but He deals with them as free moral agents, and sometimes relies greatly upon their tenderness of conscience to see and feel quickly His meaning. It is a very precious thing, a very heavenly attainment, to have a quick and keen perception of God's meaning in His discipline, a tender and holy consciousness of its purport, and a sweet readiness to understand and obey its intimations, without forcing God to use greater violence. There is a child-like simplicity in the soul of a man walking closely with God, that finds out His meaning, even when others do not see how He is indicating it; just as a little child, when it is doing wrong in company, will understand even a gesture of its mother, and not wait to be spoken to.

is a very trying situation. It is impossible for the soul to live in it for any length of time without the experience of a very high degree of faith. The soul that can stand this test, that can drink the bitterness of this cup, especially when it is offered without any mitigating ingredient, cannot have anything less than an assured faith, a faith which fully purifies the heart and overcomes the world. He who has this confidence in God is necessarily the friend of God, according to the promise, and cannot be separate from Him, either in the affections or the will. It is from that moment that the death of nature is experienced; which is nothing else than the cessation of all wrong and inordinate desires and purposes, and entire union with God in everything He loves and everything that He wills. Thus is the declaration of Scripture made true, Who~~o~~ever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

THE DISCIPLINARY USE OF OBSTACLES AND DIFFICULTIES.

The ability to walk in simple reliance on God alone and His promise is a great ability ; it is not the earliest thing, by any means, but contrariwise, a very advanced and tried grace in Christian experience. The work of setting out for heaven, and of finding God, is a great enterprise ; and in the course of every great enterprise there must be difficulties. God Himself will interpose them if man does not ; for without difficulties great enterprises would be without permanence and depth. Difficulties are as the ballast to keep the ship in trim. They are the cold days that set vegetation, when uninterrupted sunshine and heat would bring it preternaturally forward. It is very easy even for the carnal mind to live half by faith and half by sight. It is easy to walk when God's comforts surround the soul, when the soul mounts up as on eagle's wings, when God, as it were, takes the soul by the hand, and hurries it forward as the angels took Lot and hurried him out of Sodom to Zoar.

When the candle of the Lord shines bright upon us, when He

SANCTIFICATION A SOUL POSSESSED OF GOD.

When all that separated from God is taken away, when every inordinate desire has undergone the process of excision, so as to be reduced into its place, and to be put into entire position and agreement with the one great and overruling desire of conformity to God's will, then begins the new life in the higher sense of the term. The soul no longer possesses anything which it calls its own ; but may rather be spoken of as a *subject*, and instead of possessing, may be said to be *possessed* by another ; God Himself comes to it, and dwells in it, as in His holy temple. It is not only obedient to God, which is a high state of grace, even when it costs considerable effort to render obedience ; but its obedience is rendered in such a manner, so promptly and lovingly, that God may be said to be *its life*. The soul has become nothing in itself ; but it has gained all things *out of itself*. Disrobed of the life of nature, it is clothed with the life of grace. It has lost the inspiration and life of the creature, but it has gained the life of God.

And now all that has God in

fills our hearts with His love, and shows us the glory, certainty, and blissfulness of His covenant, this is sight rather than faith, this is experience and enjoyment ; it is the earnest of the Spirit. It is easy to believe God when we thus see and feel the presence of God, when He sends forth the Spirit of His dear Son in our hearts, and makes us cry, Abba, Father. But when these sensible comforts are withdrawn, then to rely upon God's promises, and go forward in duty just as if we experienced them, that is true faith, and that is the faith taught by trial.

it (and there is nothing which has not God in it, except sin) is its delight. The sky expands with a purer beauty ; the flower opens with a sweeter fragrance ; in the forest, and on the river's banks, it finds food for contemplation and holy love ; it rejoices with those who rejoice, and weeps with those who weep ; it is young and buoyant with the child, and wise and reverent with the aged ; everything in human life is dear to it ; it pities and forgives its enemies ; like Him who is embodied in it, it does good to the evil and unthankful ; tears are dried at its approach ; and smiles bloom like roses at the presence of its loveliness.

FAITH TRUSTS GOD, THOUGH
UNABLE TO TRACE HIM.

Blessings will teach gratitude, but not this kind of faith. Blessings, indeed, are so apt to accustom the soul to sight, that except by the very peculiar care and discipline of God's grace, a long, uninterrupted continuance of them unfits the soul for faith ; so that when the accustomed tide of blessings begins to fail, and a discipline of want or darkness intervenes, the soul begins to imagine itself deserted of

THE HIGHER LIFE A HIDDEN
LIFE MODIFIED BY HABIT.

Those who have never experienced the transformations of thoroughly sanctifying grace, know but little of the purity, the peace, and the blessedness of such a soul. It has but little to say of itself ; it has no dreams, no visions, no ecstasies. It lives by faith, and not by sight. Believing, it asks nothing more. Its new life is all natural to it ; a life which lives and acts of itself, without calculation and

God, begins to faint, forgetful of the exhortation which speaketh as unto children concerning the rebuke of God; perhaps stops short in the course of duty, just as if God's comforts, and not God, were its guide, its support, its index, and its impulse. But that is faith in sight, not faith in God. And the soul must be taught to toil on in the wilderness, without repining, water or no water, confident in God. This is genuine faith, and supposes a disposition sweetly resigned to God's will. If He leave but Himself, the afflicted, sorrowing soul says, He may take what He will away. He has never promised in His Word any particular comforts at the particular times of my will; but He has promised Himself to all who put their trust in Him; and come what may, my soul resteth upon God.

The very trials and disappointments of a Christian, if God come with them, are better than all the blessings of the worldling. God's love in this world is a discipline, and the Mount of Transfiguration, if we are admitted to it, is not a place to stay in, but to be refreshed in for the trials and duties of our pilgrimage. There may be an encampment, but that is all.

without effort. It is humble without knowing or speaking of its humility; it is divinely wise without analyzing its wisdom; it is full of kindness and love, apparently without any consciousness how kind and loving it is. It worships God, even without formally thinking of God, because THE KINGDOM OF GOD IS WITHIN IT. Its yea is yea, and its nay is nay, without suspicion. It is not more full of faith, than it is full of holy simplicity. It is like a little child. It is an infant Jesus. This state of the soul is the true spiritual preparative for the various forms of duty: namely, a state of the soul in which the soul is in harmony with God; in which it is at rest in itself, because it has rest in God.

A soul in this state is prepared for all times, places, and occasions; prepared for the intercourse of society, prepared for the seasons and duties of worship, prepared for outward and effective action. Cease, therefore, from the action of self, in order that the soul may rest continually upon the Great Centre. When, through weakness of purpose or want of faith, we become, as it were, *uncentred*, it is of immediate importance to turn again gently and sweetly

We must strike our tents, and go on in the daily, simple following of Christ; self, and all things connected with it, being given up to Him. If you would be saved and be perfect, you must throw yourself on Christ for all, as a mere guilty, death-deserving sinner, deserving of death, even though believing; and with neither love nor faith, nor works as a ground of pardon, or title to mercy or assurance of heaven, but merely and submissively throwing yourself on Christ, forgetting everything but submission, but duty, but love, but Christ; losing self and self-anxiety in the sweetness of submission, in the happiness of trusting in Christ.

inward; and thus bring the soul into harmony with the desires and purposes of God. The more we are in this state, the more we shall be likely to be; that is to say, the more we exercise love and trust in God, the more we shall be likely to exercise them. The powerful law of habit, which is continually in exercise, gives new strength day by day, and the more the soul becomes like God, the more clearly it discerns God's excellences, and the more distinctly and fully it feels His attracting power. And when we have become NOTHING and God ALL; when we have lost ourselves, then God finds us, not to despise and reject us, but to come into the heart which is now made empty and clean for His reception, and to set up His kingdom there for ever.

EMPTIED OF SELF BY BEING FILLED WITH CHRIST.

The only way in which a man can thus have self put under, and hidden from him, is to come to Christ, and have the glory and love of God absorb him, being revealed to him in the face of Jesus. It is easy to conquer self, when Christ and His glory fill the heart; impossible when the heart is not filled with and fixed on Christ. If Christ

THE TEST OF TRUE CONSECRATION.

But now our abandonment or entire consecration to God is a matter of so much consequence, that God will not fail to give us opportunities to try or test whether it be a true one or not. No man can be wholly the Lord's unless he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated, except by tribula-

and heaven do not fill the heart, the world and self will ; no man can get self out, but by letting Christ in ; you cannot possibly remove the darkness, but by letting in the light ; and where this heavenly light is not admitted to reign, spiritual depravity and darkness will reign. But when we lose our life, let self go, and care nothing about it, are content that anything should happen to it, then we save it ; or, rather, Christ saves it for us, Christ gives it back to us, gives Himself to us, as a new self, takes up His dwelling in us, as the self of self, the soul of our souls, the object and end of everything, and then we are happy. Where Christ abides and reigns, there is nothing but peace and happiness. Thou wilt keep him in *perfect* peace, whose soul is stayed on Thee, because he trusteth in Thee.

VIA CRUCIS, VIA LUCIS.

I thought, says the soul, in my romantic dreams of heaven, without toil and suffering, without the need of purifying fires endured, that my path was to be all the way through the land Beulah. I never dreamed of the crucible, nor of the mortifying discoveries of dross, instead

tion. That is the test. To rejoice in God's will, when that will imparts nothing but happiness, is easy even for the natural man. But none but the renovated man can rejoice in the Divine will, when it crosses his path, disappoints his expectations, and overwhelms him with sorrow. Trial, therefore, instead of being shunned, should be welcomed as the test, and the only true test of a true state. Beloved souls, there are consolations which pass away ; but ye will not find true and abiding consolation except in entire abandonment, and in that love which *loves the cross*. He who does not welcome the cross, does not welcome God.

HEAVEN'S WAY, THE CRUCIBLE AND CROSS.

Supposing, then, that God should smite you with afflictions without, and with temptations within, and should leave the soul, so far as consolations are concerned, in a state of entire aridity ? Do, then, I would say, what God requires you to do, and suffer what He requires

of Christ—dross which must rise to the surface before it could be removed, and which, in so rising to be removed, might conceal Christ from the soul, even while it was the virtue of Christ's grace in the soul that was separating the dross from it. To me it seemed *all* dross, when I was expecting solid gold and silver. I thought my Lord would new-create me at once into a jewel, without the fires and files and cutting instruments of such sharp discipline. But how *can* all this be done? God must make the soul itself the instrument in all this, if He would have the holiness of the soul to be a habit, and not an exotic, set as it were in a hot-house. The natural soil, in the air and climate of this world, must produce the plant, which God sows, which God causes to spring up, which God waters, if the plant would live and thrive. Or, if it is too much to say that the natural soil must produce it, we must say at least that it must be produced by grace *in* the natural soil, and in spite of it, and it must be able to grow under all varieties of air and climate, or it will never be fit to be transplanted to heaven.

you to suffer; but in everything be resigned and patient. With humility of spirit, with a sense of your own nothingness, with the reiterated breathings of an ardent but peaceful affection, and with inward submission and quietness, you must wait the return of the Beloved. In this way you will demonstrate that it is God Himself alone and His good pleasure which you seek, and not the selfish delights of your own sensations. Leave what is past in oblivion; leave what is to come to the decisions of Providence; and devote to God the present moment—a moment which necessarily brings with it God's eternal order of things, and, in everything excepting sin, is a declaration of His will. By casting ourselves into the simple presence of God, in the exercise of faith, we shall find instant supplies of strength for our support. This was the succour sought for by David. "I have set," saith he, "the Lord always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh shall also rest in hope." And it is said in Exodus, "The Lord shall fight for you, and ye shall hold your peace."

PARALLELISMS IN HYMNS AND SACRED SONG.

If now there be found a correspondency in the religious prose of the two authors in question, as here presented, it will be still more apparent in their religious poetry, of which we present a few fragments in parallel columns.

AUTHOR OF THE "WINDINGS."

O save me from myself, Saviour
 Divine ! [I am Thine.
 Then only I'm redeemed, when
 Turn Thou mine eye, my heart,
 my life to Thee,
 That even in self, Christ only
 I may see.
 Fain would I make my Lord
 my only aim,
 In all pursuits still think on His
 dear name,
 For Him prepare my soul, from
 sin forbear,
 Aspire to Heaven, because my
 Lord is there.
 Lord, Thou canst conquer self,
 but Thou alone !
 Set up within my soul Thy glo-
 rious throne ; [tation be
 Let every thought, wish, expect-
 Brought in subjection, by Thy
 love, to Thee. [abroad,
 Then will I fly on angels' wings
 All care dismissed, but just to
 please my Lord !
 'Tis perfect freedom, if Thou
 reign in me,
 And where Thou art, there shall
 Thy servant be !

FROM MADAME GUYON.

Thou, Lord, alone, art all Thy
 children need,
 And there is none beside :
 From Thee the streams of
 blessedness proceed ;
 In Thee the bless'd abide.
 Fountain of life, and all abound-
 ing grace, [dwelling-place.
 Our source, our centre, and our
 The love of Thee flows just as
 much [sides :
 As that of ebbing self sub-
 Our hearts (their scantiness is
 such) [rival tides.
 Bear not the conflict of two
 Both cannot govern in one
 soul ; [sessed :
 Then let self-love be dispos-
 The love of God deserves the
 whole, [a guest.
 And will not dwell with such
 That we should bear the cross
 is Thy command,
 Die to the world, and live to
 self no more ;
 Suffer, unmoved, beneath the
 rudest hand ;
 When shipwrecked, pleased as
 when upon the shore.

A SACRED MELODY.

Be Thou, O God ! by night, by
day,
My Guide, my Guard from
sin ;
My Life, my Trust, my Light
divine,
To keep me pure within :
Pure as the air, where day's
first light
A cloudless sky illumines,
And active as the lark that
soars
Till heaven shine round its
plumes.
So may my soul upon the wings
Of faith unwearied rise,
Till at the gate of Heaven she
sings,
Midst light from Paradise !

MYSELF TO MY SOUL.

My soul ! rest happy in thy low
estate,
Nor hope, nor wish to be es-
teemed or great :
To take the impression of a will
divine,
Be that thy glory, and those
riches thine.
Confess Him righteous in His
wise decrees,
Love what He loves, and let
His pleasure please :
Die daily ; from the touch of
sin recede ;
Then thou hast crowned Him,
and He reigns indeed.
Ah, then to His embrace re-
pair ;
My soul, thou art no stranger
there :
There love divine shall be thy
guard,
And peace and safety thy re-
ward !

THE JOY OF THE CROSS.

It shall for ever be my pride,
My comfort in all grief,
That Christ for guilty sinners
died,
Of whom I am the chief.
Paul's boast was Jesus cruci-
fied,
And I'll count all things lost
beside.

THE JOY OF THE CROSS.

Long plunged in sorrow, I re-
sign
My soul to that dear hand of
Thine,
Without reserve or fear ;
That hand shall wipe my
streaming eyes,
Or into smiles of glad surprise
Transform the falling tear.

They tell me there are many
things

I ought not to forego ; [things
That this world's estimate of
Must not be slighted so.

But I know what my Lord will
say, [way.

He tells me 'tis a dangerous

Since this world never was His
friend,

It never shall be mine ;
His life was suffering to its end,
Nor was it His design
That His own followers should be
Much happier in this world than
He.

It is a world of toil and pain,
Because 'tis full of sin ;
I sure have nothing here to gain,
If I my Lord would win.
A place of labour 'tis for me,
Since I His servant mean to be.

By faith I see my happy home,
'Tis built beyond the skies :
How fair that city's pearly gates
And shining walls arise !
There never sorrows come, nor
night,
God is the everlasting Light.

And I, though vile, may enter
there,
Because Christ died for me ;

Adieu ! ye vain delights of earth,
Insidious sports, and childish
mirth,

I taste no sweets in you ;
Unknown delights are in the
cross,

All joy beside to me is dross,
And Jesus thought so, too.

The Cross ! Oh ! ravishment and
bliss,

How grateful e'en its anguish is ;
Its bitterness how sweet !

There every sense and 'all the
mind,

In all her faculties refined,
Taste happiness complete.

Sorrow and love go side by side ;
Nor height nor depth can e'er
divide [bands :

Their heaven-appointed
Those dear associates still are one,
Nor till the race of life is run
Disjoin their wedded hands.

'Tis Love unites what sin
divides ; [sides ;

The centre where all bliss re-
To which the soul once

brought, [Cause,
Reclining on the first great

From His abounding sweetness
draws

Peace, passing human thought.

Jesus, avenger of our fall,
Thou faithful lover above all

And in the fountain of His blood
 From sin I shall be free.
 He'll clothe me in a robe divine,
 And make me in His image
 shine.

The cross ! the cross ! I ever
 will
 Make this my joy, my pride ;
 To all the world proclaiming
 still,
 I'm saved because Christ died.
 My song through all eternity
 Redemption by His death shall
 be !

THE LIFE OF PRAYER.

My Lord, I would be Thine,
 Would sing Thy love divine,
 And labour for Thee while I
 live ;
 But Thou must still impart
 The constant, loving heart,
 Else there is nothing I can give.

Then to Thy mercy-seat
 My soul would fain retreat,
 And there present my powerful
 plea,—
 The might of His dear name
 Who bore my sin and shame,—
 The dying Lamb, once slain for
 me.

There shall I find relief,
 Midst all my care and grief,

The cross has ever borne !
 Oh, tell me,—life is in Thy
 voice,—
 How much afflictions were Thy
 choice,
 And sloth and ease Thy scorn !

Thy choice and mine shall be the
 same,
 Inspirer of that holy flame,
 Which must forever blaze !
 To take the cross and follow
 Thee,
 Where love and duty lead, shall
 be
 My portion and my praise !

GOD IS LOVE.

Oh, blessedness all bliss above,
 When Love's pure fires pre-
 vail !
 Love only teaches what is love ;
 All other lessons fail :
 We learn its name, but not its
 powers,
 Experience only makes it ours.

All selfish souls, whate'er they
 feign,
 Have still a slavish lot ;
 They boast of liberty in vain,
 Of love, but feel it not.
 He whose bosom glows with
 Thee,
 He, and he alone, is free.

Spirit of Charity ! dispense
 Thy grace to every heart ;

From unbelief and sin and pain ;	Expel all other spirits thence ;
The atmosphere of prayer	Drive self from every part.
Shall be my native air,	Charity divine ! Draw nigh ;
And Christ in me shall live and	Break the chains in which we
reign !	lie !

It were easy to extend this parallel of correspondencies to other writers, as, for instance, between Professor Upham and Jonathan Edwards, or between Archbishop Leighton and John Newton, or between Catholic Fénelon and John Wesley. But we see, by the correspondence already traced, that it is concord of mind on the great subject of evangelical faith which has caused all the resemblance of thought and expression between authors so different in constitution, temperament, education, and times as those here compared.

It is, moreover, this substantial agreement of holy minds, on the basis of faith, that, under God, is yet to bring to pass the true Church unity ; to realize which has been the longing aspiration of the good in every age, and is pre-eminently their aim and hope in the present : That the disciples of Christ *may all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ ; that we henceforth be no more children (as in the infancy of the Church), tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, many grow up into Him in all things, which is the Head, even Christ ; from whom the whole body, fitly joined together,*

and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

CEMENTATION BY FAITH ITS RESULT.

Now, it is the unitive element of a common scriptural faith in Christ, the Head, that is yet to cement and fuse together all the minds that hold it, by a process in morals like that of *cementation* in chemistry, wherein, by surrounding the solid bodies to be united with the reduced powder of the uniting substance, and then heating the whole to redness, iron is converted into steel, and glass into porcelain.

In like manner, we are persuaded that, in the age just at hand, all-harmonizing Christian faith, quickened into a more intense fire of life, by the expected plenary advent of the Holy Spirit, and ever adding to the number, and clearness, and doctrinal value of the analogies and correspondencies of faith, transmitted along from age to age, while burning up as *flux* the wood, hay, stubble, of discordant human philosophies and non-essentials of difference, shall at length result in that blessed union* of all true believers, and that good issue

* Here all believers are one. All agree to acknowledge the Divine Baptizer, even the Lord Jesus Christ. He in whom "dwells all the fulness of the Godhead bodily" gives out of His fulness to believers. The Father giveth not the Spirit by measure unto Him. Having received of the Father, on our behalf, the promise of the Holy Ghost, He now sends forth perpetually that gracious energy to quicken and inspire. He who, from the eternal throne, with an

for religion, which was the great hope and strong inward zeal of our Pilgrim Fathers in establishing the colony at Plymouth,—“the propagating and advancing” (to use the words of Governor Bradford) “of the kingdom of Christ in these remote parts of the world; yea, though they should be but as stepping-stones unto others for performing of so great a work.”

energy never wasting, gives as much brightness and beauty to the spring-tide verdure as though it were the first outcome of His fulness, does continually send as richly the fulness of God into human souls, age after age, as when the first outpouring began.

It is, moreover, revealed to us throughout the Acts of the Apostles, and the Epistles, that this is our Saviour's distinctive work. In the Gospels we have Him set before us as the Atoner; in the Acts we have His work as the Baptizer. The Gospels take us up to Calvary, where the foundations of the Church were laid, in sorrow, tears, and blood. The Acts take us on from Calvary to witness the results of the resurrection and ascension, and show us the great baptizing work of our Redeemer, as the power whereby the first Churches were built up and believers added to the Lord.

If we pass on from the Acts of the Apostles, and go through the Epistles, we there find every virtue and every grace attributed to the Holy Ghost; whether it is faith, or love, or joy, or peace, it is owing to the life and power of the Holy Ghost first coming from heaven unto the believer. And this is the great privilege in which, as believers, we have to rejoice—that our Saviour lives and reigns in order to give us, at any moment, the plenitude of the Holy Ghost; not occasionally, but permanently; not fitfully and uncertainly, but constantly and surely. Yea, as surely as the Father is ready to give good things to them that ask Him, so surely is the Lord Jesus, as He who baptizeth with the Holy Ghost, ready to give us this—the one distinctive blessing of the Christian age—that constant, that perpetual baptism of power, of which the outpouring on the day of Pentecost was but the inaugural pledge.—*Rev. Dr. Clemence's Address at the Ecangelical Alliance Conference, at Copenhagen, August, 1884.*

It is their sublime faith in God, as meaning the enlargement of religion by their means, all unconscious, meanwhile, of the seed of empire they were sowing, with them a secondary thing, or of the great social Republic of liberty they were founding—it is this lofty religious faith of theirs that projects them, as it were, into the future so far beyond every other colony that ever was or will be established again in our world. And it is this century-long faith of the New England Fathers which their offspring in the present age are bound to realize and see fulfilled.

Using them as the steady granite stepping-stones, which they were so glad to be—stepping-stones, and tried corner-stones, elect, precious, which God only could lay—from that broad old Pilgrim base, we their sons are, under God, to rear the Church of the future in a glorious harmony of proportions and magnificence of outline, like the New Jerusalem which John saw coming down from God out of heaven, having the glory of God to lighten it; whereinto there should in nowise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.

FAITH OF THE FATHERS IN CONTRAST WITH PRESENT
VAGUE SPECULATION.

In that Church and theology of the future—a form of expression which we use only because something like it begins to be common at this day in different quarters—

whose germ lay in Robinson's little band at Leyden two hundred and sixty-five years ago, will not the great feature be a new personal realizing of God by faith, as He is in Emmanuel, God-with-us, the Man-Christ-Jesus? Not Matthew Arnold's "Recast of Religion," nor the vague,* pantheistic realizing, as some argue, or rather hazily poetize up in the airy regions of the mind, of God in man—the Godlike in human nature—the Divine biography in humanity—the latent Divinity in man—the realm of the Divine bosom laid bare, and the freedom of that realm given to man, in order to make him a saviour of himself, by coming into a line with the Divine thinking, and so attaining that theosophy, which is defined to be but a stream of God's thoughts, made to flow through the soul by the motion of that Holy Spirit, which is again transcendently said to be but the Divine Inspiration, always resident, though latent, in the bosom of humanity.

How can we patiently bear such æsthetic babblement in theology, professing to be religious philosophy and Christian thinking, when it is at best but the foam of transcendental mysticism? little better than what Carlyle in his blunt way so tersely called the gospel of dirt, teaching that men have descended from frog-spawn

* Our age, says Joseph Cook, is coming to be unwilling to take anything for granted, and more and more *loyal to clear ideas*. Our greatest philosophies, metaphysical and physical, all stand on the basis of self-evident truths or intuitions.—*Joseph Cook's Sixty-sixth Lecture*.

through monkeys. Is there not reason to fear that these imagined discoveries in the speculative region of Christianity do all come as vapours from a deceived heart feeding on ashes, and from being vainly puffed up with the fleshly mind, and not HOLDING THE HEAD?

Banished for ever from the American pulpit be all illusory and artistic word-play like this! such a mockery to the souls want, and such a dishonour upon God's Holy Word, whose entrance to the soul giveth light—the clear solar light of truth and reason, not misty moonbeams, or the dim shadows of sublime gnostic darkness.

DISTINGUISHING FEATURE OF THE THEOLOGY OF THE FUTURE.

Thanks be to God, it is not of elements like these that the Christian thinking of the age to come is to be formed. The orthodoxy of the future is not to be spun out of cobweb or silkworm threads of thought, in the cocoonery of men's minds that can see no absolute necessity of a vicarious atonement for sin, and nothing but an artistic form or dramatic display in the vast scheme of human redemption, nor aught but a demigod in its great Achiever.

Nor is it to be woven in the logic-loom of any low system of self-complacent optimism that makes the prime end of all things rather the good of the universe than the development and display of the Divine character

and glory; and that can see no excellence, or moral character, even in the world's Almighty Sovereign or in any of His creatures, aside from His acts.

No; the great feature of the theology and Church of the future, we are persuaded, will be the better realizing, the clearer apprehending, admiring, loving, and adoring that incarnate mystery of godliness, God personally manifest in the flesh (not merely artistically expressed or painted), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory; and now apprehensible by faith, as the soul's wisdom, righteousness, sanctification, and redemption, until He come.

While the secret of the universe, in one view, is blessedness, that is, the securing of the highest happiness to created beings, it will be ever found true that the chief end of man, and of all created beings, is to glorify God and enjoy Him for ever. And the nearer the world reaches, in time's solemn drama, to its last great act, when He shall return in the clouds of heaven, with power and great glory, to be glorified in His saints, and to be admired in all them that believe, the more intense, doubtless, will be the aspirations of the regenerated human mind toward Him, and the clearer the faith of the Christian Church in His Divine personality, godhead, reign, glory, and victory over sin, death, and hell. It may be rationally expected, therefore, that the theology of the future will be re-illuminated,

Like another morn, risen on mid-noon,

by a fresh suffusion of faith from the great Gospel Sun of glory ere long to rise, in His expected Parousia, full-orbed and glorious, upon a wondering, perhaps a scoffing, world, in which there shall be the expecting few of God's people, the 'blessed and holy,' to say to Him, with rapture and adoration, This is the Lord ; we have waited for Him ; we will rejoice and be glad in Him.

Is not this both a reasonable and scriptural pre-conception of the theology of the future ? and so warranted, too, by some of the signs of the times, as to appear not less natural than prophetic ? Does not Wallenstein's reasoning upon the voices of warning that pre-announce to us the inevitable, apply here ?

Even as the sun,
Ere it has risen, sometimes paints its image
In the atmosphere ; so often do the spirits
Of great events stride on *before* events,
And in to-day already walks to-morrow.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

The spirit of the future even now gilds the present ; propitious rays from TO-MORROW are seen illuminating the shrines of "Liberal Christianity" ; and they redden in the light of a better morning, whose sun is yet to rise. Their pulpits begin to speak in a tone of earnestness and solemnity far beyond mere moralizing or sentimentality. And if the doctrinal basis of this new kind of Sabbath-preaching and social exhorting and praying be not yet exactly defined, it must inevitably demand and lead to such exactness ere long.

One, out of a volume of late discourses on the Christian life, from a Unitarian pulpit in Boston, has this significant passage, which we quote here as indicating, along with other symptoms, the reflux of the tide back to evangelicalism: "Do you believe, once more, a thing so worthy of all acceptation as that Jesus Christ came to save and reconcile you to God? Take ancient statements of the doctrine, or modern ones, or put aside as faulty all the speculations upon it ever clothed in human speech; disbelieve what you will in theories respecting the cause or the process; but do you believe positively the thing? If you do, your faith will have irresistible power over you. It is proved to be but infidelity's dead profession if it do not. The sick man, hearing of sunny climes, which have a balsam in the very air to pour healing through the avenues of disease, bids adieu to all, however dear, in home and friends, and native land,—for the sake of the body, the poor, perishing body, that must here, there, or somewhere find and fall into its earthly grave,—to seek the warm isle or southern continental shore. And, oh! the sinner, spiritually poor, empty, sickly, if he believe in a Redeemer who can break the power of sin, and raise him above his own selfish and wayward will, into the life of virtue and of God, will not stay long in cool debate respecting the origin and person of that Redeemer, but will run to Him, as, in all his instructions and precepts, life and death, the enricher, benefactor, physician of his soul."

* Discourses on the Christian Spirit and Life, by C. A. Bartol, Junior Minister of West Church, Boston.

SIGNIFICANT PHENOMENA INTERPRETED.

As another of those signs of progress that are significant respecting the future, elaborate arguments are making their appearance in Unitarian Quarterlies for the study of Systematic Theology ; and something else is required now from the professors and doctors of Liberal Christianity, than "Statements of Reasons for not Believing." Creeds, if repudiated and denied in name, are wanted and sought for in fact. The great pillars of the Calvinistic faith are now blindly felt after, for support, not for overthrow, by theological Samsons of the opposition, that have been vainly grinding in the bondage-house of Neology and Naturalism. The soul's deep want of the doctrines of grace for its building-ground begins to be realized by many thinking minds, that have hitherto withheld assent to them in their dogmatic forms.

The educated American mind has become thoroughly impregnated with, if not "dialectically imbedded" in, the cardinal truths of orthodox theology. And, although German pantheism may unsettle or mystify the faith of some, with its poetry, and its babble of organic laws and "channels of deific communication" and "all-pervading impersonal inspiration throughout the bosom of organized humanity" ; and Darwin and Huxley may puzzle others with alleged discoveries of protoplasm, evolution, and origin of species without a creating God, discoursing profoundly, like the spruce philosophers of Cowper's day,—

Of homogeneal and discordant springs
And principles ; of causes, how they work
By necessary laws, their sure effects
Of action and reaction,—

yet, notwithstanding all that makes against such a conclusion, can there be a doubt that the clear common-sense element of the New England mind, not easily stultified by sophisms, or antitheses, or brilliant epigrams and hypotheses, will at length rise above them all defecated and unmixed ?

And, if the Orthodox American clergy be only true to Christ and His Church, the importations of false philosophy from abroad, in the taking costume of originality, will only do for our Puritan theology what, we trust, in the all-wise providence of God, the influx of foreign immigration is doing for the race of native Americans, that is, raising them in successive generations to higher spheres of Christian civilization, by *crowding underneath them successive strata* of yet uncultivated immigrant workers.

In like manner, we believe, is the Puritan theology, or what some men please to call the rugged abstractions of Calvinism, that have inspired all their vigour and hardiness into the institutions of our giant Republic,—after the same manner is it to be lifted to its place of power in the Church of the future, by the conflict with, and crowding under of successive forms of error ; and these latter shall be themselves in due time heaved up and translated into the regions of truth by other crowding proteanisms of falsehood and heresy, until error, as

John Milton long ago prophesied in the "Comus," shall finally cease from among men :—

But evil on itself shall back recoil,
And mix no more with goodness ; there, at last,
Gathered like scum, and settled to itself,
It shall be in eternal restless change,
Self-fed and self-consumed.

CHEERING PROGNOSTICATIONS DERIVED.

To that blessed result in the good time coming do all things tend. And we gladly recognise and point to its signs, which are also signs of the coming of the Son of Man. The present aspect of Unitarianism to Orthodoxy is one of those signs. It inspires the good hope that those definite views of revealed religion, and especially evangelical faith in Christ as an atoning, justifying, new-creating, and sanctifying Saviour, through His being made a sin-offering for us,—who knew no sin,—that God might be just, and yet justify the guilty,—views which have been so long unknown to the Unitarian pulpit, because not contained, hitherto, in Unitarian theology,—it inspires the good hope that they will yet be proclaimed with light and power from the metropolitan citadel of New England Unitarianism.

Ideas that have been dead-ripe, and lived upon as food among Presbyterians and New England Calvinists and Armenians, ever since the days of Edwards, begin now, for the first time, to be plucked and eaten with pleasure, and commended as good fruits, by those who style themselves the advocates of Liberal Christianity.

And would to God that, as the effect of such food, the soul's very *pabulum vite*, upon our Unitarian brethren, the electric religious fire, which has been hitherto for the most part confined to that portion of the pulpit called orthodox, and there by no means perennial—would that it might now begin to leap, and lighten, and thunder from the rostrums of Liberal Christianity* also !

* What shall be said of the present tendencies of Unitarianism, when the pulpit of the West Church, Boston, as given by reporters, thus discourses concerning the Moody revival movement there? He (Rev. Dr. Bartol) did not question the character or challenge the purpose of the Evangelists. He honoured the impulse from which arose the Tabernacle, where he had been three times to survey the crowds. He did not complain of too much excitement, but of too little. He came to the Tabernacle eager to be delivered from any remaining plague of his heart, and as he sat, said inwardly, "Here am I, wax for the moulder, clay for the potter, brass for the founder ; take, melt, shape me to nobler forms and uses !" Alas ! the power was wanting on the one side, or sensitiveness on the other, and he came out as he went in. But he wished all blessing on the Tabernacle, and hoped many would find in it the entrance to the Temple not made with hands.

Because a few, under their ministrations, become insane, they must not be held responsible. Those *may* become insane, and the balance be on their side. Are we *sane* indeed? God bless them, and all efforts that the possessed may sit clothed and in their right minds.

Of like significance is the sentiment of the Boston Universalist preachers: "That we hail with thankfulness the advent of larger ideas and a better spirit than formerly distinguished the revival movements of the so-called Evangelical Churches, giving token that the time is not far away when they will know no reason why they would not invite Universalists, and see no reason why we should not accept the invitation, to join in a work to which both alike are constrained by the love of Christ."

Let the ancient Promethean element of earnest faith in Christ be only seen to blaze from Unitarian pulpits as from old Kidderminster, kindled at the altar of God's Word, and by devout communion with that Holy Spirit who can enrich with all knowledge and utterance, and the people would swarm to hear. It were a cheering sight to see the cold moonbeams of a dead orthodoxy, whether in Old England or New, glowingly eclipsed by the auroral splendours of a new dispensation of light, love, and power, knowing nothing but Jesus Christ and Him crucified.

There are many things that indicate a glorious sun not far below the horizon, from which there are shooting, from time to time, most hopeful heralds of the dawn. Yea, may we not be altogether certain that an era is near, in which there shall be so much deeper an appreciation by faith of Christ and Him crucified, on the part of His ministers generally, that, as of old, they shall *so speak* that which they know, and testify that they have seen of the good Word of God, and of the powers of the world to come, that a great multitude shall believe, and become obedient to the faith?

It is but rational to expect, in the providence of God, that the evangelizing of the Unitarian Church and theology, and its return to the faith once delivered to the saints, shall be effected as the Reformation in the Church of Rome was, by men born and reared in that communion. Let the law as a schoolmaster bring heartily to Christ a few of its leading ministers; let them struggle

up, as Luther did, from the abyss of self and sin into a clear and joyous view of Christ crucified, and justification and sanctification by faith alone; let them be baptized with the Holy Ghost, and endued with power from on high,—then will they so preach—earnest souls who have found to souls who are seeking—that they will carry their congregations along with them without knowing it, into the Church and theology of the future, just as the Boston exodus from Orthodoxy into Unitarianism was insensibly effected about the beginning of the present century.

Under the law of action and reaction which governs all human progress, whether in liberty or religion, that portion of the Church called Unitarian is now, we may believe, in the act of resilience from its lamentable defection fourscore years ago. This happy recoil of the more serious and believing portion of the Unitarian communion is no doubt hastened by the late swing which the pendulum of Liberal Christianity has been taking into the regions of pantheistic transcendentalism and infidelity. It is clearly seen that nothing but a liberal swing the other way can now restore the balance, and reclaim Unitarianism from mere hopeless neology and free-thinking. Earnestness in religion, positiveness in belief, and aggressiveness upon sin, are therefore now loudly called for in its ministry; and they will be demanded louder still, until Melancthons and Zuingliuses, if not Luthers and Calvins, shall be heard from its pulpits, and seen in its theological chairs.*

* Witness in evidence the positive personal statements and confession of Rev. Thomas Hill, D.D., formerly president of Harvard

And can it be doubted that the men are now in the process of training by the great Head of the Church, in

University, now pastor of the First Unitarian Church of Portland, Me., to the Boston Monday Lectureship, in reply to the question of a circular, "*Why do you personally believe Christianity to be a divine revelation?*" 1. A personal experience of fifty years gives me an absolute knowledge of the saving, uplifting power of Jesus. His word has a power to rebuke, to cleanse, to comfort, to uphold, to enlighten me, incomparably greater than that of any other word which has ever reached me. The nearer I keep to Him, and the more unreservedly I trust in Him, so much the more tenderly do I feel the love of God redeeming, guiding, and sanctifying me. In contact with Jesus, I feel that there is in Him a fulness of divine redeeming energy, the effects of which on me are limited only by my own unfaithfulness or by my want of capacity to receive it.

2. In the intimacy and friendships of these same fifty years, I have found that the purest, sweetest, and noblest of my friends were those that kept nearest to Jesus. I could name, I think, over twenty persons who at first made a deep impression on me through the peculiar blending of purity, sweetness, and strength in them; and whom I afterward discovered to be in the habit of frequent and devout study of the mind and temper of Jesus as revealed in the gospels.

3. My reading of history leads me to believe that Jesus has exerted this redeeming power from the beginning; that it is He who has lifted the world out of the moral darkness and corruption of the Roman Empire; that His word has had a beneficent effect, a myriad times greater than the teaching of all the moralists and sages of the countries of the East, or of Greece and Rome.

4. In reading the four gospels, I am more and more impressed with this fact: that the language ascribed to Jesus not only occasionally asserts His possession of authority far above that of Hebrew prophets and Grecian philosophers, but that it very frequently, unconsciously, undesignedly betrays His ever-present consciousness that God was dwelling in Him, and giving Him a dignity, authority, and power, which had not at that time even entered into any other heart to

all its denominations, whose mission it shall be to inaugurate anew in the Church the blessed era of evangelical holiness and philanthropy by faith? Devoutly is it to be hoped they are; and we believe, furthermore, that the study of such books on Christian experience as the "Windings of the River of the Water of Life," "The Life of Faith," "The Interior Life," and "Religious Opinions and Experience of Madame Guyon," will do not a little, in the providence of God, toward training them.

THE THREE INDISPENSABLE ONLIES OF D'AUBIGNÉ.

And amidst much in the times to alarm, this is something to cheer, in the aspect of American Christianity, that there is a growing relish and supply of works like these on the life of God in the soul of man; and that there is a manifest tendency to intercommunion in all sections of the Church, on the Scriptural basis of one Lord, one faith, one baptism—the three onlies of D'Aubigné—the Word of God only, the grace of Christ only, the work of the Spirit only.

conceive. It is this which has, in those rare hours when my soul had fallen into deep darkness, made the entrance of His word give a light above that of the sun.

5. The miracles, and especially the most amply-tested, crowning miracle,—the resurrection of Jesus from the dead after crucifixion and a *coup de grace* from the soldier's spear,—confirm my faith in Jesus' special authority; a faith produced by His unexampled majesty and power, as portrayed in the Evangelists, and as witnessed by the inmost experience and confession of millions of those who have been redeemed by Him.

Much has been done during the last half-century to elucidate the meaning of the Divine Word, especially of its symbolical language, and to establish sound principles of Biblical criticism ; much has been done also to systematize, condense, and simplify our theology ; to give definiteness and certainty to our doctrinal terms and statements, and to distinguish between things that differ and things that agree ; and to draw the lines and plant the stakes between essentials and non-essentials, and to harmonize the teachings and results of science and revealed religion.*

* Natural Science has for its sphere of activity the facts of nature, and of man, so far as he is a part of nature. It observes the uniformities and correlations of these facts, classifies them, and states their laws. Its methods are pre-eminently those of observation and experiment. If it also employs hypotheses and theories, it will not suffer them to remain mere conjectures, but subjects them to the test of experience, valuing them just in proportion to the number of facts which they explain, and the new discoveries to which they lead. The truly scientific man takes for his motto Lord Bacon's words, that into the kingdom of nature, as into the kingdom of heaven, one must enter as a little child. And especially are to be noted the modesty, the industry, the earnestness, the loyalty to truth, which have characterized the labours of the men who have in our age added so much to the sum of human knowledge. . . . With an eagerness as great as that with which they have sought her, Nature has opened her secrets to their entrance. The discoveries of the last half-century in astronomy, geology, chemistry, physics, biology, and physiology have surpassed the most extravagant stories of the "Arabian Nights." And when we remember how the application of these discoveries to the arts has revolutionized the world, we should be filled with wonder and admiration, had we not become so accustomed to such miracles as to think them every-day

The barricades have thus been strengthened between truth and error; the great bulwarks of the Christian

matters. Nor is the reason for wonder lessened by the consideration that many of these discoveries are the outcome of a few bold generalizations, which like so many skeleton keys have been unlocking the doors of the universe. . . . But while Natural Science is supreme in its own province, Theology alone can furnish the deeper interpretation of scientific truth. The facts of the natural world are not the central facts of the universe. Natural Science moves in the region of second causes; it has only to do with phenomena. Through *faith* we understand that the world was framed by the word of God, so that things which are seen—and with these alone Science is concerned—were not made of things which do appear. . . .

Where the tests of the chemist, the hammer of the geologist, the microscope of the biologist, the scalpel of the physiologist lose their power, the devout theologian unveils the secret. Lalande said he had swept the heavens with his telescope and found no God. The theologian would have shown him God in the nearest grass-blade. . . . Theology, with its truth of a living, omnipotent, omnipresent, personal God, alone can make Natural Science itself living and real. Otherwise the world is simply an awfully beautiful machine, terrible alike in its tremendous power and its utter lovelessness; grinding and throbbing eternally on, regardless of man or of anything higher than itself; set going we know not how, working we know not for what, with a future we cannot grasp. That natural history, that progress in the forms of matter and of life, which is the truth of evolution, is meaningless, except in the light of the teaching of theology, that God is the Maker and Director of all; that man is the crown and goal of nature; that sin is the secret of human misery; and that Christ and His redemption are bringing us onward towards the new heavens and the new earth. . . .

More and more the barriers of mutual suspicion and dislike between Science and Theology are falling away, and Christian Scientists are joining hands with Christian Theologians in the different departments of a common work. The bitterness and dogmatism of both sides are fast disappearing. If any who believe

faith, by ratiocination, by sound philosophy, by clear formulation, and by the fair and scholarly interpretation of the Word of God, have been rendered for ever impregnable. True Protestantism has been more intensely Protestantized ; Romanism has been made to come out of cover, whether in the Church of England, or in the apostate Church of Rome ; and the way has been prepared among the nations for the *Remnant of Jacob to be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men.*

WHAT REMAINS IN ORDER TO VICTORY.

The gain to the cause of spiritual religion by all this has been great. Let there now only become general in the Church that personal affection to, and fervent self-appropriation of, Christ, which appears in the letters of Samuel Rutherford, Robert McCheyne, and often also in the familiar epistles of that rugged but hearty hero and man of God, Oliver Cromwell, and in the experience of Madame Guyon, and the hymns of Horatius Bonar ;

that Theology and Science are parts of one great system of truth, and that Theology is the living soul of Science, think that the better day is slow in coming, let them heed the words of that true theologian and Christian Scientist, Charles Kingsley, uttered fourteen years ago, when there was far more reason than now to be doubtful of the issue : "Only wait, and fret not yourselves ; else shall you be moved to do evil. Remember the saying of the wise man,—Go not after the world. She turns on her axis ; and if thou stand still long enough, she will turn round to thee."—*Theology and Man*, by Prof. L. F. Stearns, D.D., 1885.

and what then would be wanting to the ideal of a millennial Church, but the actual millennial conquest of the world?

And the promise of the plenary gift of the Comforter in such a case being fulfilled, and our religious machinery for the transmission of that spiritual power, when communicated, throughout the world, being already so excellent and wisely adapted to its end, what then would hinder the world's rapid subjugation to that adorable Saviour? Who is it but HE, the Lord's anointed, that is in our day, even as foretold in prophecy, so signally overturning the dynasties of earth, preparatory to His own glorious reigning, the King of nations as He is the King of saints?

Now, let there be only realized by appropriating faith, this personal union of believers, the members, with Christ the Head; let the Saviour be trusted by the saints for His *sanctifying* and *healing* power, no less than for His forgiving and justifying grace; and the close of the next half-century will find the Church far gone into the promised millennium of holiness and joy: and what we now call the Theology of the Future will be the proven and joyous possession of the present by millions on millions of sanctified minds.

The great feature of that Christo-centric theology—Christ, the Almighty Atoner, Forgiver, and Sanctifier THROUGH FAITH ONLY—we have endeavoured herein to exhibit in its true place *behind* and *under* like a rudder, giving its direction to the ethical progress of our age.

Where now shall we look for the man to stand at the wheel in *front*, and with a clear outlook forward? Since God has taken to His place among the sanctities of heaven the mighty Moses of the Free Church of Scotland, is it not reasonable to look for some American Chalmers or Augustine, as an acknowledged leader of thought, that shall be the Joshua to all Christendom, to put it in possession of the land of rest? May we not justly expect the matured theologian of the age, yet to appear in this world of the West, somewhere in the lineage of the Puritans, baptized and disciplined by the Holy Ghost and by fire?

With him as leader, answering to no narrow shibboleth of school or party, but his lips touched like Isaiah's with hallowed fire, and giving expression to the inbreathed precious thoughts of God Himself, it shall be said hereafter in the theological world:

Magnus ab integro sæclorum nascitur ordo!
The great course of the ages begins anew.

Raised to a high vantage-ground by the appropriated eclectic wisdom of the past and the present, the illuminating Spirit shall pour into that mind a new influx of the truth and light which saintly John Robinson, more than two and a half centuries ago, foresaw yet to break forth out of the Holy Word. And the entire Church of the future, strongly united under the simplified and clear missionary theology of the Cross, shall make the earth tremble with its tread, as it advances joyously, with the

triumphant ring and pæan of victory, to the world's conquest for Christ !

The way is marked,
The guide appointed, and the ransom paid.
Alas ! the nations, who of yore received
These tidings, and in Christian temples meet
The sacred truth to acknowledge, linger still ;
Preferring bonds and darkness to a state
Of holy freedom, by redeeming love
Proffered to all, while yet on earth detained.
So fare the many ; and the thoughtful few,
Who in the anguish of their souls bewail
This dire perverseness, cannot choose but ask,
Shall it endure ? Shall enmity and strife,
Falsehood and guile, be left to sow their seed ;
And the kind never perish ? Is the hope
Fallacious ? or shall righteousness obtain
A peaceable dominion, wide as earth,
And ne'er to fail ?—The law of faith
Working through love, such conquest shall it gain ?
Such triumph over sin and guilt achieve ?
Almighty Lord, Thy further grace impart !
AND WITH THAT HELP THE WONDER SHALL BE SEEN
FULFILLED, THE HOPE ACCOMPLISHED, AND THY PRAISE
BE SUNG WITH TRANSPORT AND UNCEASING JOY !

Wordsworth's Excursion.

CORRESPONDENCIES OF FAITH.



PART SECOND.

A SURVEY OF THE EXPERIENCE AND WRITINGS
OF MADAME GUYON.

A CLEAR and remarkable illustration of the sanctifying results of religion, in distinction from its merely justifying power. As the light of holiness rises upon the world, and as the names of those whose lives have been practical illustrations of a pure and perfected love, become more and more dear to the Church, the name of MADAME GUYON will not be overlooked or forgotten.—*T. C. Upham.*

UPON the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness.—*John Wesley.*

CORRESPONDENCIES OF FAITH.



PART SECOND.

A SURVEY OF THE EXPERIENCE AND WRITINGS OF MADAME GUYON.

**LIFE, RELIGIOUS OPINIONS AND EXPERIENCE OF MADAME DE LA
MOTHE GUYON:** Together with some Account of the Personal
History and Religious Opinions of Fénelon, Archbishop of
Cambray. By THOMAS C. UPHAM, Professor of Mental and
Moral Philosophy in Bowdoin College. In Two Vols. *New
York.*

THESE volumes first made their appearance as the legitimate demand and offspring of the times, because there was arising, in the religious mind of evangelical Christendom generally, a strong desire to know more of that form of holiness, or phase of religious experience, which was defended and exemplified with so much benignity and grace, and illustrated by the radiance of so pure and useful a life as that of Madame Guyon. The thanks of the Church are due to Professor Upham, for putting fairly within its reach, in other volumes, by way of discussion and evolution, and in these by corre-

spondence and exemplification, the most orderly and philosophical development of what he is pleased to call the Principles of Interior Life and the Life of Faith and Divine Union, which the world has perhaps even yet known.

These principles are by no means the natural cause or identical with, Antinomian Perfectionism ; although we are well aware that the wide-spread, but erroneous, imputation of their consanguinity is a millstone which many, ignorantly perhaps, would like to hang upon the neck of truth, in order to drown it and its adherents in the depths of the sea. This, however, need not prevent one's attempting what we are impelled to as a simple offering of gratitude, *juvenca votiva*, for the benefit derived from the recent perusal of these volumes ; which though, like every human work, they be far from perfect, or the character they exhibit a faultless one, we can on the whole most heartily commend ; and, as the Italians say, *con amore*, that is, with the earnest and particular goodwill which we dare say many others will feel, who shall be attracted to read the same.

Nor is this work only to be read, but it should be re-read and studied for two reasons, either as containing a fund of practical truth not found in "such a questionable shape," in our common theological and religious writings—which it is highly important, therefore, for the public teacher and private Christian to be in possession of—or it is to be most carefully examined and subjected to unequivocal tests, as containing subtle and recondite

but attractive errors, that, in their inculcation, will be widely disastrous to the Church and to the highest interests of humanity as involved in the Church.

In either view, it is of very great consequence that the important truths wrapped up in Mysticism, Quietism, Pure Love, Perfectionism so called, or the Higher Life, should be carefully unfolded, and the fossil remains and leaves of error taken away, that have been laid between and around them, like the laminæ of strange matter often found interposed between geological strata.*

* In the course of a critique in the *Methodist Quarterly*, by Rev. Daniel Curry, it is remarked that in this work Professor Upham comes before the public not merely as the biographer of Madame Guyon, but as her apologist and interpreter also. "He seems to concede her unfitness to speak for herself, and by implication, declares the public incapable of understanding the depths of her half-expressed doctrines; but being himself perfectly instructed in these mysteries, and having also the power to render them intelligible to the uninitiated, he has kindly undertaken to interpret them, and to exhibit as high and holy truth what might otherwise appear as nonsense or falsehood. . . . A peculiar dialect, differing very considerably from the language of the Scriptures, or that of the most approved Protestant writers on experimental divinity, is adopted and maintained throughout. St. Paul speaks of 'the carnal mind,' Professor Upham of 'the life of nature'; the apostle exhorts to 'put off the old man,' our author to the 'annihilation of self'; the former sets forth the Christian's privilege to be 'filled with all the fullness of God,' the latter to become 'one with God.'

"Why should we introduce a new and unnecessary nomenclature in religious discourse, thus obscuring the sense that should be made clear? We cannot but consider it a capital mistake in Professor Upham to adopt the *cabalistic* language, the *cant*—as it may be styled, without intending any opprobrium—of the Mystics and Quietists of the Romish Church in former times. It is granted that

It is but fair that the Church should be having all the benefit both of the new light and the old light that has been struck out of the Rock of Truth, by the flint of experience, upon religious doctrines and duties. No need we be frightened by the old bugbear howl of heresy from looking into quarters that seem suspicious, in our search after truth. Nor, because a doctrine has gathered the damp moss of age and become a little musty, are we therefore to reject it, any more than we are another, simply because it looks novel, uncouth, and raw.

words may obtain a peculiar signification in certain circles, within which that sense may be sufficiently intelligible ; and also that when a subject lying beyond the usual limits of thought and discourse is made the theme of conversation, language must be accommodated to that subject, and words used in a new and peculiar sense. But as every science has its appropriate forms of speech, so has experimental divinity ; nor are its peculiar forms and phraseology to be chosen at the caprice of individuals, or exchanged by them at pleasure. It is no less important to 'hold fast the form of sound words,' than to set forth sound doctrines ; for that is essential to this. The Bible should be the rule and standard of our religious language, as well as of our faith and morals ; nor can we too decidedly condemn his course who seeks to substitute for its universally intelligible terminology the dialect of a sect or party. Words are things ; and he who adopts a new verbiage in religious discourse will soon be found to have changed his doctrines too. In using the writings of Madame Guyon, Professor Upham has pursued a somewhat novel process. Her language is not *translated* according to its verbal signification, but *interpreted* as he chooses to understand her meaning, though quite differently from its literal sense. Her phraseology, however, is retained, as too valuable to be dispensed with ; and so nearly are the style and expressions of the biographer assimilated to that of his subject, that it is sometimes difficult to distinguish the language of one from that of the other."

Nor, because a good truth has gotten a bad name, by having been sometimes in bad company, are we therefore to be afraid of espousing it, any more than we are to be slavishly prone to adopt another truth merely on the ground of its having illustrious defenders. The proverb has a slavish and ill grace that says, "I would rather be wrong with a prince or a Solomon, than right with a peasant or a fool." Yet such is practically the servile, unreflecting deference to authorities, even in theology, that there are many who will not even give a hearing to truth, unless it come under the auspices of some acknowledged leader of a religious school, or nestling under the wing of one of the great champions of orthodoxy, or in the shade of some *clarum et venerabile nomen* of antiquity.

But the words of the satirist still hold good, and they constitute a sound motto for independent minds :

The truth is truth, though private men declare it,
And falsehood's falsehood, though a council swear it.

We hold it just as possible now as ever for new ideas to be started in theology, and original views of religious experience ; and that, too, away from the schools, and without the cognizance of the rabbis. It is as true at this day as it was in the time of the noble Puritan who said it, "The Lord has more truth yet to break forth out of His holy Word ;" and a truth is no more a truth, nor any better, for being born into the world by the aid of doctors and midwives, than if brought forth alone, and

left so long to get its growth in the wild woods that it has become shaggy.

Nazarites from the wilderness, in raiment of camel's hair, their meat locusts and wild honey, have often prepared the way of the Lord and made His paths straight. And it matters little whence the origin of a truth, or who its herald, or what breast it has sucked, provided only it be the genuine truth of God.

It is these plebeian-born notions in the hairy strength and rude drappings of nature, untrammelled by the schools, that have had their own way of coming up out of the woods from age to age. It is they that have boldly knocked at the gates of authority, and have often broken prison for the human mind, chained by the dogmas of false priests and philosophies, and started it on its grand cycles of improvement.

The ideas that have revolutionized the Church and world have generally originated in the cells of obscure enthusiasts, or the necessity-sharpened wits of hard-pushed sons of labour; not in the cushioned and ottomaned studies of prime-ministers and prelates, or professors in divinity schools. And Coleridge says : * " It would not be difficult, by an unbroken chain of historic facts, to demonstrate that the most important changes in the commercial relations of the world had their origin in the closets and lonely walks of uninterested theorists ; that the mighty epochs of commerce, that have changed the face of empires ; nay, the most important of those

* Statesman's Manual, p. 19.

discoveries and improvements in the mechanic arts which have numerically increased our population beyond what the wisest statesmen of Elizabeth's reign deemed possible, and again doubled this population virtually ; had their origin, not in the cabinets of statesmen, or in the practical insight of men of business, but in the closets of uninterested theorists, in the visions of recluse genius."

So is it with those ideas of fraternity, association, co-operation, and organization of labour that are now agitating France and all Europe, and that are yet to be more thoroughly but peacefully discussed in the United States. They did not spring from the schools of philosophy, neither were they first believed in and thrust out upon their mission by the chief priests and rulers. But it was in knots and clubs of common men and despised bands of associationists, whose rallying words are "Organization of labour," "Liberty with and through order," "Co-operation for the common good," that their life began.

In like manner the views of religious experience, and the Life of Faith, and sanctification by faith, which are now, or should be, under discussion in the Church, although as old, if they be true, as the Word of God, and properly originating there, yet did by no means commence in divinity schools and under the auspices of doctors, but in the thoughts and experience of common men and women meditating upon the Word, and following the clue of their own fervent desires and realizings.

It was not within the walls of renowned Oxfords, and Sorbonnes, and the Harvards, that they first sprang to life; nor in the halls of Princeton, Andover, or Yale, although, to be sure, they may have gone there to be matured and reduced to system. Have they not rather begun, like almost everything good in the world, with "not many wise, not many mighty, not many noble," but in the conscious wants, and longings, and fulfilled aspirations of every-day Christians?

It is a very true remark we have somewhere met with, that it seems to be a law of Providence that in society *knowledge descends*, but *faith ascends*. And is it not indeed so, as matter of fact derivable from history? While science, doubts, opinions, all ideas of the mere understanding, gravitate from the few to the many; on the other hand, affections, convictions, truths of the conscience and heart, the sentiments and principles of liberty, all rise from the many to the few.

Truths so derived from the many, or the experienced among the many, having been first subjectively realized in the spirit's life of an individual or a community of individuals, are always mighty. And they are contagious, too; they spread; they contain what Lord Bacon calls an endless faculty of semination. Such truths become dear as life to a man. How lowly soever their origin, or despised their advocates, he will die for them, and he propagates them with an earnestness, an enthusiasm, a self-impressing energy, that always puts life into and kindles others; and they again set fire to

others, till the flame at length widens and rises like a conflagration through autumnal woods. So may it be, so will it be, with all the truth in these volumes, that is Heaven-approved and consonant with the nature and wants of regenerated humanity !

It is very natural to remark at the outset, that this book will affect different minds quite differently, according as they be of the sentimental and romantic cast, or of the discriminative reasoning kind, or of the merely impulsive sort, or the noble few that are steadily hungering and thirsting after righteousness, and calmly availing themselves of every avenue, and hint, and help to personal holiness. Some, doubtless, will derive great benefit from its perusal ; others, it may be, injury. The pastor, we think, may learn from it that there are heights of Christian experience to which he ought to be leading the way, for his people, that are very seldom climbed.

Ministers in America are good for bringing sinners to Christ, for clearing the way of obstructions to the atoning Saviour, and urging repentance, submission, and justifying faith ; none, perhaps, are better. But there we too commonly leave the Church, or Christians once housed in it. Generally speaking, we give them little help afterward, but let them grope their way on alone, if they can, into green pastures of Christian experience and beside still waters, and up the sides of the Delectable Mountains, sometimes, alas ! into dry places, seeking rest but finding none, and into cavernous, dark mountains of sin.

But this ought not so to be. Our ministries ought to be more edifying as well as awakening. They ought to result, not merely in periodical conquests from the world, but in a richer experience and a riper holiness to the Church. And for this there must be, on the part of the leaders of God's elect, a more intimate acquaintance with Christ as a sanctifying Saviour, a fuller appreciation of His power by faith, as the soul's wisdom, righteousness, sanctification, and redemption, so that they could say subjectively with the apostle, For the Life was manifested, and we have known it, and bear witness, and show unto you, that Eternal Life which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us. We speak that we do know, and testify that we have seen of the good word of God, and the powers of the world to come.

It is, however, by no means dignified or a duty when a man has, suddenly, or after long study and prayer, obtained some, to him, new and very precious subjective view of religious truth, forthwith to blazon it to the world as a great discovery, and at once organize it into a system or an ism, as if the Church had never been in possession of it before. It were certainly better, and more like the modesty of true genius,

Baptized in the pure fountain of Eternal Love !

to test it again and again by the Word of God and the analogy of faith in prayer, and thus to bathe one's self

over and over in what may seem to the soul like the light of a new revelation, and then gradually to infuse it into one's preaching and writing, and impregnate with it all one says and does. This were like Calvin, like Edwards, like Chalmers,* like all truly great yet innately modest and unconscious men of genius and men of God.

This book, we doubt not, will serve in its way like a pocket telescope to help many a Christian to new and clearer subjective views of Bible truth, especially that of sanctification by faith. It furnishes a very rare and most delightful instance to the praise of God's sovereign grace, of His taking one of "His hidden ones" in the apostate Church of Rome, and conducting her, through the discipline of faith in remarkable ways, to a height of

* He, Chalmers, appears once to have opened his eyes to the bright vision of spiritual truth, and then never to have had his clear and steady gaze affected by that occasional dimness of which others have so much complained. The Sun of Righteousness with healing upon His wings had arisen once upon his soul, and then it was sunshine with him for ever after. Amid all the troubles of his beloved Church and his personal anxiety on her account, there was no disturbance of the elevated spiritual calm in which he habitually lived, realizing the comparison which has been such a favourite among poets, from Statius to Goldsmith and Cowper :

Stat sublimis apex, ventosque imbroscue
Serenus despiciens.

He seems to have believed once for all, and thus to have entered into that spiritual rest which suffered him to devote all his energies, *unweakened and unimpeded by personal doubts*, to the advancement of his Master's kingdom.—*Professor Taylor Lewis, LL.D., Biblical Repository*, 1848.

holiness very rarely attained, and all the while permitting her to remain in the same corrupt communion.

Now it is not Madame Guyon, or any theological system, Quietism, Perfectionism, or what not, gathered out of her experience, that is to be so commended and held up for adoption, but it is the signal grace of Christ that is therein to be praised, who in a great variety of ways doth cut out and polish His jewels, that they may reflect His glory, not illustrate themselves.

No one can safely take this case as a guide, but from its contemplation we may gather much instruction concerning the ways of God with man, and the nature and power of evangelical faith ; always remembering the danger, which, perhaps, the editor of these volumes, and not less every one that reads them approvingly, is not sufficiently aware of, the danger of glorying in man rather than in God, and of forgetting that *there are diversities of gifts, but the same Spirit. And there are diversities of operations ; but it is the same God who worketh all and in all. For to one is given, by the Spirit, the word of wisdom ; to another the word of knowledge, by the same Spirit ; to another faith, by the same Spirit ; to another the gifts of healing, by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. And the manifestation of the Spirit is given to every man to profit withal.*

While the attempt to imitate, or seek after, or even to inculcate directly the phase of religion herein exhibited as a natural gift of the severally dividing Spirit, will almost unavoidably lead to sentimentality, affectedness, and spiritual pride ; on the other hand the seeking after Christ, like Madame Guyon, and a constant resort to Him as a sanctifying Saviour, is always safe, and will always be rewarded with grace and strength in the soul, and with spiritual progress, just in proportion to the measure of faith.

But we ought, perhaps, to mention here as a defect of this work and of Madame Guyon's experience, if we judge her by rule as a Bible Christian, that the written Word is kept too much in the background, and inward light, providences, and impressions, or what she called inspirations, are more used as a substitute, which they are not, than as an auxiliary, which they are, to the Word of God.

We will not, however, be kept longer from the subject-matter of the work under consideration. It is said by Madame Guyon on p. 52, vol. ii., of these religious opinions and experience, that

"During the period of the Old Testament dispensations, there were several of the Lord's martyrs who suffered for asserting the existence of the one true God, and for trusting in Him. The doctrine of the one true God, in distinction from the heathen doctrine of a multiplicity of gods, was the test by which conflicting opinions were tried. . . . At a later period another great truth was proclaimed, that of Jesus Christ crucified for sinners. This was a truth so much at variance, either in the principle or the facts of the announcement, with men's preconceived opinions and

feelings, that it naturally arrested their attention and provoked their hostility. And, accordingly, in the primitive times of the Christian Church, there were those who suffered and who shed their blood for this truth. . . . At the present time there are those who are *martyrs of the Holy Ghost*. In other words, there are those who suffer for proclaiming the great truth, that the reign of the Holy Ghost in the souls of men has come, and especially for proclaiming their personal and entire dependence on His divine presence and influence. It is to the doctrine of Pure Love, the doctrine of sanctification and of the Holy Ghost within us, as the Life of our own life, which is to be the test of spiritual perfection and fidelity in the present and in future times. . . . Those who have suffered for the doctrine of Jesus Christ, crucified for the world's sins, have been truly glorious in the reproaches and sorrows they have endured; but those who have suffered and are destined to suffer for the doctrine of the coming and of the triumphant reign of the Holy Spirit in men's souls will not be less so. The doctrine of Christ crucified as an atoning sacrifice is essentially triumphant. Satan has ceased, in a great degree, to exercise his power against those who receive and believe it. But, on the contrary, he has attacked and will attack, both in body and in spirit, those who advocate the dominion of the Holy Spirit,* and who feel His celestial impulse and power in their own hearts."

* The Holy Spirit is becoming the central thought of religious inquiry. This is not only true of professional theologians, but it is manifest among all classes of the Christian world. It is the outgrowth of a universally felt spiritual want. The cross of Christ constituted the central fact of theological discussion during the past three-quarters of a century; and in the excitement of controversy concerning Christ's Divine Person and redemptive mission, the Divine Person of the Holy Spirit was almost forgotten. That was a conflict about the *fact* of a Divine atonement. There is coming a fierce conflict about the *application* of that atonement. In the past, the *extent* of the *provision* of the atonement was a chief point of controversy. In the coming years the *extent* of the *application* of the atonement will be the principal point of contention. In the

Upon these views, which indicate more than ordinary intellectual insight and discrimination, as well as experi-

Christological controversy of the past, Christ triumphed gloriously. And now the discomfited forces of darkness are renewing the battle on a different field. Around the Third Person in the Trinity will converge the conflict of opinions for coming years. The theology of the past generation is pre-eminently a theology of Jesus Christ; that of a coming generation will be pre-eminently a theology of the Holy Ghost.

The discovery and utilization of force mark the progress of knowledge in all departments of philosophy. But nowhere is there so pronounced a desire for force as in the Church of Christ. Spiritual force, prophesied by the prodigious discoveries and applications of physical forces, is the proclaimed want of the present age. This spiritual want comes of Divine activity in humanity. Human history seems coming to its climax. The natural merges into the supernatural; the human into the Divine. This is in harmony with the Scriptures, prophetic and apocalyptic. This overwhelming spiritual force which is to transform and spiritualize the race until the new heavens and the new earth appear (2 Peter iii. 13; Rev. xxi. 1), is a personal force. This personality is *omnipresent, omniscient, omnipotent, DIVINE*. This is the HOLY GHOST. This is God's final and fullest revelation of Himself. Christ Jesus is "God manifested in the flesh." The Holy Ghost is God manifest in the Spirit. By that, God dwelt *with us*—"Emmanuel." By this God dwells in us, "a habitation of God through the Spirit." That all believers might experience this Divine in-being, Christ commanded them to receive, obey, and adore the Holy Ghost equally with the Father and with Himself (Matt. xxviii. 19). It is only by enthroning the Holy Ghost distinctly, inseparably, and equally with the Father and the Son, that the believer can experience the fullness of saving grace. It is only thus that the full "light of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6) will shine forth to conquer a gainsaying world. Only in this dispensation of the Holy Ghost is it that "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to

mental acquaintance with the things of God, Professor Upham thinks it proper to offer additional explanatory remarks. After commenting upon the doctrines of the Divine Unity and vicarious suffering for sin, he adds :

"But there is another great truth, of which it may at length be said, that *its hour has come* ; namely, that of God, in the person of the inward Teacher and Comforter dwelling in the hearts of His people, and changing them by His divine operations into the holy and beautiful image of Him who shed His blood for them. Christ, received by faith, came into the world to save men from the penalty of sin ; but it has not been so fully understood, at least not so fully recognised, that He came also to save them from sin itself. . . . In announcing the coming of the dispensation of the Holy Ghost, in proclaiming the doctrine of entire sanctification, some have already suffered, and others may perhaps suffer in time to come. . . . There will be opposition from its enemies, and mistakes made by its friends. Happy will it be if its friends shall remember that it is a kingdom which *comes without observation*.

" . . . It is those in whom this divine kingdom is set up, whom Christ describes as the "*little ones*" ; men who move humbly and quietly in the sphere in which Providence has placed them ; the meek ones of the earth. The light which shines in their examp-

ple is the glory even as by the spirit of the Lord" (2 Cor. iii. 18).—*Indes-Methodist Watchman*.

The Holy Spirit is the essential Christ ; for it is the Logos, and Christ was the Logos. There is an essential Christ in the depths of the conscience of every man. The light that lighteth every man that cometh into the world is He. Pre-existent glory, incarnation, self-abasement, and post-incarnate exaltation are, according to the Scriptures, the three stages in that life which embraces infinites and eternities. But in all these stages the Holy Spirit is, in substance, Christ's Spirit. The truth which should burn before the soul of both Christian and philosopher as a pillar of fire is, that in the life of the universe and in that of the individual the Holy Spirit is a present Christ.—*Joseph Cook's One Hundred and Seventy-seventh Monday Lecture*.

illuminates without attracting attention ; like that of the sun, which scarcely receives our notice, while meteors are gazed at with astonishment. They are the men who " resist not evil " ; men that cast all their cares upon Him " who careth for them " ; men who hold communion with God in that divine silence of the mind which results from sins forgiven, from passions subdued, and from faith victorious. Behold here the dominion of the Holy Ghost, the triumph of the true millennium, the reign of holy love !"

Now here would *seem* to be either the annunciation of a new truth, or the re-annunciation in a new way of an old one fallen into disuse and disbelief ; or it is a familiar and everywhere acknowledged truth disguised in mask, like a common man unrecognised in holiday or ball dress. And it is an important question. Which is it ? or is it either ? Is it a truth at all ? If it be a truth that the Holy Ghost has come to put away all sin, and to establish the reign of perfect love, and make men entirely holy in this life, then let it be inculcated and made the most of, and let us get the good of it.

If it be not a truth, let its falsehood or erroneousness be logically proved, let the garb of sanctity in which it is clothed be stripped off, its true character unveiled, its disastrous tendencies and effects be calmly set forth ; and let the ministry and the Church be put on their guard against this danger, come in what shape it may, of expecting or believing possible, on earth, the reign of perfect love, or in the Church a general or even individual deliverance from sin in this life.

Upon this phase of doctrine now fairly up for consideration by the Church, in one form or another, a clear

light streams from the life and writings of Madame Guyon. And we cannot but suggest, in view of her remarkable and yet very natural experience, at the time of, and soon after her conversion, how rational it is for the lately regenerated soul, in the glow of its first love, and the peace and joy following its first exercises of holiness, to believe that this will be perpetual, and that the victory now obtained over sin, and the conscious rectification of character now begun, will be permanent.

And it is just as natural to ask if, with proper religious instruction upon the philosophy of sanctification, that legitimately born hope of the young Christian need be disappointed? Or, is it rather a necessity of human nature, after regeneration, to relapse into and be subject again to sin? Perhaps the experience detailed in these volumes may shed light upon these important questions; which we therefore proceed to give by way of elimination here and there, so as to constitute this essay at once a needed epitome and a friendly criticism.

The highly intellectual character of the authoress in question; the number and influence of her published works, comprising forty volumes in French; the ascendancy given her by superior powers, accomplishments, and beauty of person; the extent of her private influence and associations; the part she had in moulding the opinions and characters of some of the leading men of the age of Louis XIV.; her intimacy with Fénelon; her controversy with the celebrated Bossuet; the revivals of

religion that ensued in the bosom of the Church wherever she laboured in Catholic France, constituting a series of phenomena that make an important chapter in ecclesiastical and humano-mental history—together with the reverence of posterity for her great virtues and piety, and the respectable auspices under which these memoirs were ushered before the American public—so naturally justify an extended review of these volumes, that it can hardly be deemed otherwise than strange and anomalous that it should not yet have been undertaken in any of the religious or literary circles this side the Atlantic.

Perhaps it is that in some theological quarters the non-committal, *sub-rosa* principle is the one too much urged and acted upon ; while in others the conservative counsel, *stare super vias antiquas*, is full often enforced to the stifling of inquiry and quenching the glowing embers of original thought *sub cinere doloso*.

It were well if the same could be said of all our mag-nates in theology (a science, surely, wherein progress is not impossible), which has been attributed, in a very masterly criticism, we do not say how truly, to Daniel Webster as a statesman, that his perceptions, feelings, reasonings, tone, *are always up to the level of the hour, or in advance of it* ; the youngest men in the nation looking to him, not as representing the past, but as leading in the future, and no one ever being able to say that he is before Webster. "In most men," says the critic, "that intellectual susceptibility by which they are capable of being reacted upon by the outer world, and

having their principles expanded, modified, or quickened, does not outlast the first period of life ; from that time they remain fixed and rigid in their policy, temper, and characteristics ; if a new phase of society is developed, it must find its exponent in other men. But in Webster this fresh, suggestive sensibility of the judgment has been carried on into the determined and matured wisdom of manhood."

Now it is this same "fresh, suggestive sensibility of judgment," open to conviction, adoptive of truth *from any and every quarter*, surveying all things with the armed, philosophic eye, enlarging to the vast, contracting to the minute, collecting images and illustrations from all, *and always up to the level of the hour, or in advance of it*—it is this that is no less desirable for the divine than for the statesman.

It is a great mistake for theologians to be opposed to progress, or afraid of the times, or to manage as if truth needed policy or stratagem, or licensings, and to wear out a long quarantine, and get *pratique* at a regular health office, or free papers and a diploma from the schools, in order to be successful. It was one of Milton's best sayings, "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we injure her to misdoubt her strength ! Let truth and falsehood grapple. Whoever knew truth put to the worst in a free and open encounter ?"

Let us then do our best to clear the way to an open field and a fair encounter for the truth contained in these

very instructive volumes. If we can but ring a bell whose trembling peal shall awaken only one great and good mind to listen to the modest but truthful instructions herein conveyed, or if we can hereby hold a candle for but one earnest seeker after truth, we shall more than have our reward.

It will be no fault of the editor, if this work does not have a wide circulation; for he has not merely exhumed the mummy of a Romish saint, and held it up in its grave-clothes, or in the embalming ceremonies that were the fashion of the times, but he has raised the dead, he has brought Madame Guyon herself to life again, with all her attractive beauty, as natural as if she had never been translated; so that we hear her speaking in our own tongue, divinely discoursing again upon holiness, and serenely acting her part once more upon the stage of life.

Professor Upham has done for her what Carlyle, in so masterly a manner, has done for Cromwell. He has reproduced the holy Frenchwoman, as the Scotch essayist has the heroic Puritan man of the same period. And thereby they are both now living over again in the revolutions of modern society and opinions, and doing their life-work for truth and religious liberty in an age that better appreciates and understands them, than that before which, as hath been said of Milton, they strode so far as to be dwarfed in the distance.

If all the mystics could have as kind and self-interpreting an editor, writing out what they meant, not

merely what they said, as Madame Guyon has found in Professor Upham, doubtless a very useful body of truth might become the available property of the Church and of humanity in general. And as the editor's studies and investigations have led that way, and from the catalogue of works consulted in editing these volumes it is fair to suppose he must have obtained a good degree of familiarity with the best writers of this class, it is natural to suggest that he might be doing a useful service to skim the cream of them into another book.

What Queen Catherine said of Griffith in view of his estimate of the fallen Wolsey, any one of the mystic writers *redivivus* might, with a little variation, say of Professor Upham, so kindly modernizing and translating them :—

After my death I wish no other herald,
No better construer of my hidden words,
 To keep mine honour from corruption,
 Than such an honest chronicler as Griffith.

In saying this, we would by no means intimate that the present editor has done anything over and above an editor's duty, which, properly understood, is something more, certainly, than digging up a writer's fossil remains, or putting his entire skeleton together with wires. A covering of flesh and decent apparel are quite as necessary to constitute naturalness and symmetry as a backbone.

FIVE PERIODS IN THE PERSONAL, MENTAL,
MORAL, RELIGIOUS, ACTIVE-WORKING LIFE
AND HISTORY OF MADAME GUYON.

PERIOD THE FIRST: PREPARATION.—PERIOD THE SECOND: DISCIPLINE AND CONVERSION.—PERIOD THE THIRD: TRIAL AND SANCTIFICATION.—PERIOD THE FOURTH: SERVICE AND SUFFERING.—PERIOD THE FIFTH: PERSECUTION, IMPRISONMENT, DELIVERANCE, REST, TRANSLATION.

Let us now attempt to daguerreotype a bird's-eye survey of the life and writings of Madame Guyon, or a brief epitome thereof, arresting especially those lines of light which are reflected from her peculiar views and experience of sanctification by faith. In the early religious history of this remarkable woman (born at Montargis, France, 1648), as detailed in her invaluable autobiography, it is most interesting to observe (aside from her providential possession of a Bible* in the Dominican Convent where she was a pupil for eight months at the age of ten) what an important mission was fulfilled by a kernel of seed-corn dropped from the

* Young as she was, she seems to have had a heart to appreciate, in some degree, the value of this heaven-sent gift. "I spent," she says, "whole days in reading it, giving no attention to other books or other subjects, from morning to night; and, having great powers of recollection, I committed to memory the historical parts entirely." It is not to be doubted that these solitary perusals of the Bible, at that early age, had an influence on her mind through life, not only in enlarging its sphere of thought and activity, but by teaching her to look to God alone for direction, and by laying deep and broad the foundations of that piety which she subsequently experienced.—*Upham's Madame Guyon*, vol. i., p. 12.

granary of Protestant truth in England, and planted by the providence of God in the house of Madame Guyon's father.

This was in the person of a pious English lady, one of God's hidden ones, to whom, in her destitution, the benevolence of M. De La Mothe, her father, offered a home, little thinking of the service she would be to his beloved daughter, in her eager pursuit of the pearl of great price. It was through the conversation of this devout lady in exile, perhaps a genuine Puritan, that the youthful Mademoiselle De La Mothe received the first intimation that "she was seeking religion by system of works without faith."

Among other things, this devout lady remarked to her in connection with what she had observed of her various external works of charity, that she had the virtues of an active life, but not the truth and simplicity of the life within; in other words, that her trust was in herself rather than in God. But my time, she said, had not yet come, "I did not understand her. Living in my presence in the Christian spirit, she served me still more by her *example* than by her words. God was in her life. I could not help observing on her *countenance*, and reflecting as it did the inward spirit, something which indicated a great enjoyment of God's presence. I thought it an object to try to be like her outwardly, to exhibit that exterior aspect of divine resignation and peace which is characteristic of true inward piety. I made much effort, but it was all to little purpose. I wanted to obtain, by

efforts made in my own strength, that which could be obtained only by ceasing from all such efforts, and trusting wholly in God."

Another of the Divine instrumentalities brought to bear upon her, while "feeling after God, if haply she might find Him," was her religious intercourse with a pious kinsman, De Toissi, who seems to have been one of those exceptive instances of a truly spiritual and heavenly-minded ecclesiastic of the Romish Church. She says of him and the exiled lady under her father's roof, "that they conversed together in a spiritual manner," which seems to have arrested and wrought upon her young heart yearning after holiness, very much as that talk did upon Bunyan, which he overheard one day between three or four poor women, "sitting at a door in the sun in one of the streets of Bedford, talking about the things of God. Methought," he says, "they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours. At this I felt my own heart began to shake," etc.*

* Bunyan's Grace Abounding.

PERIOD THE SECOND : DISCIPLINE AND CONVERSION.

So felt young Madame* Guyon (for she was now married at the early age of sixteen) under the conversations of her pious kinsman in his visit at her father's house, and many were the tears she shed when he departed. Still a cloud hung over the way of salvation by faith alone for more than a year, which was at length lifted, in the providence of God, by the words of a devout Franciscan, whose counsel she sought at his cell, in company with a kinswoman. These memorable words were: "Your efforts have been unsuccessful, madame, because you have sought *without* what you can only find *within*. Accustom yourself to seek† God in your heart, and you will not fail to find Him."

* She was tall and well made in her person, refined and prepossessing in her manners, and possessed of remarkable powers of conversation. Her countenance, formed upon the Grecian model, and characterized by a brilliant eye and an expansive forehead, had in it a natural majesty which impressed the beholder with a sentiment of deep respect, while it attracted by its sweetness. Her great powers of mind—a mind, in the language of one of the writers of the "French Encyclopædia," formed for the world—added to the impression which she made on her first entrance into Parisian society.—*Upham's Madame De La Mothe Guyon*, vol. i., p. 25.

† And thus Fénelon also, when he had sought God in vain, outwardly and discursively, in the woods, and in the stars, in the beauties and sublimities of the visible earth and heaven, and by forming conceptions of Him external to Himself, in some beatific but distant locality, at last found Him, where he had long neglected to look for Him, seated on the throne of his own renovated heart. "Thou art, O my God!" he exclaims, in his remarks on God's operation in the soul, "operating without ceasing in the midst of

To this panting fawn, flying with pierced sides from the world and sin, she knew not where, these few and mystical, perhaps to ordinary inquirers hazardous words, uttered in God's moment of mercy, were like the voice which thundered from Pilate's staircase in the ears of Luther,—The just shall live by faith. Although far from being the instruction which it seems to us evangelical teachers now would be warranted in giving in such a case, yet, couched as it was in peculiar phraseology, under the guidance of the Holy Spirit, it evidently had the same effect upon Madame Guyon that the Scripture had upon the mind of the Reformer; and the result proved that this was a genuine conversion, wonder or cavil as we may, that the type of it was not after the stereotype plate of certain rigid theologians, who would even clinch the Holy Spirit to their dead rules of uniformity, and are loath to allow the reality of a conversion unless it be all in their own way.

"Having said these words," she says, "the Franciscan left me. They were like the stroke of a dart which pierced my heart asunder.

my heart. Thou workest there invisibly, just as a labourer works in the mines and bowels of the earth. Thou seest everything, and yet the bulk of men see Thee not. They ascribe nothing to Thee. I myself wandered and strove in vain to find Thee at a distance from myself. I tried, by collecting together in my mind all the wonderful works of nature, to frame an idea of Thy grandeur. I sought Thee among Thy creatures; I did not think of finding Thee in my own heart, where Thou art never absent. No, there is no need, O my God, to descend into the deep, nor to go over the sea, as say the Holy Scriptures, nor to ascend into heaven, to find Thee; for Thou art nearer to us than we are to ourselves."—*Upham's Life of Faith*, p. 334.

I felt at this deeply wounded with the love of God—a wound so delightful that I desired that it never might be healed. These words brought into my heart what I had been seeking so many years. . . . Oh, my Lord! Thou wast in my heart, and demanded only the turning of my heart inward, to make me feel Thy presence.

. . . Alas, I sought Thee where Thou wast not, and did not seek Thee where Thou wast! It was for want of understanding these words of Thy Gospel: '*The kingdom of God cometh not with observation, neither shall they say Lo! here, or lo! there, for behold the kingdom of God is within you.*' . . .

"I told this good man that I did not know what he had done to me; that my heart was quite changed; that God was there; for from that moment He had given me an experience of His presence in my soul,—not merely as an object intellectually perceived by application of mind, but as a thing really possessed after the sweetest manner. I experienced those words in the Canticles, '*Thy name is as precious ointment poured forth, therefore do the virgins love Thee.*' For I felt in my soul an unction which as a salutary perfume healed in a moment all my wounds. I slept not all that night, because Thy love, oh, my God! flowed in me like delicious oil, and burned as a fire that was going to destroy all that was left of self in an instant. I was all on a sudden so altered that I was hardly to be known either by myself or others. I found no more those troublesome faults, or that reluctance to duty which formerly characterized me. They all disappeared, as being consumed like chaff in a great fire. . . . Nothing was more easy to me now than to practise prayer. Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so free, unblended, and uninterrupted, that it drew and absorbed the powers of the soul into a profound recollection, a state of confiding and affectionate rest in God, existing without intellectual effort. For I had now no sight but of Jesus Christ alone. All else was excluded, in order to love with greater purity and energy, without any motives or reasons for loving that were of a selfish nature."

The steps of Madame Guyon's progress up to this crisis in her moral being, and ever after, are in the

highest degree instructive, perhaps we may say fascinating, as traced by her own pen, when in the full maturity of her regenerated powers, and looking back upon all the way by which the Lord had led her, and her mind enlightened to perceive the connection between cause and effect, and to analyze and reason upon her states of mind, as she could not have done while they were passing.

There is evidence, also, that acquaintances and those whom she casually met, after this crisis in her experience, were fascinated by the beauty of holiness apparent in her presence, her mien and conversation ; perhaps by what Joseph Cook has called the solar light of love that irradiated, and was radiant from, her face and person. In her autobiography she says of herself, at this time, "My impression is, that my spiritual taste reacted upon my physical nature, and that the inward attraction of the soul appeared on my countenance. And one reason of this opinion is, that a gentleman of fashion, one day, said to my husband's aunt, 'I saw the lady, your niece, and it is very evident that she lives in the presence of God.' I was surprised at hearing this, as I did not suppose that a person so much addicted to the world could have any very distinct idea of God's presence, even in the hearts of His own people."

"This lady began to be touched with the sense of God. The circumstances were these : At a certain time, she proposed to me to go with her to the theatre. I refused to go, as, independently of my religious principles

and feelings, I had never been in the habit of going to such places. The reason which I first gave to her for not acceding to her proposition was of a domestic nature, namely, that my husband's continual indisposition rendered it inconvenient and improper for me. Not satisfied with this, she continued to press me very earnestly to go with her. She said that I ought not to be prevented by my husband's indisposition from taking some amusement; that the business of nursing the sick was more appropriate to older persons, and that I was too young to be confined to them.

"This led to more particular conversation. I gave her my reasons for being especially attentive to my husband in his seasons of ill-health. But this was not all. I told her that I entirely disapproved of theatrical amusements, and that I regarded them as especially inconsistent with the duties of a Christian woman. The lady was far more advanced in years than I was; but whether it was owing in part to this circumstance, or not, my remarks made such an impression on her that she never visited such places afterwards.

"Our intercourse did not end here. I was once in company with her, and another lady, who was fond of talking, and had read the writings of the Christian Fathers. They had much conversation with each other in relation to God. But this sort of merely intellectual and speculative conversation in relation to the Supreme Being was not to my taste. I scarcely said anything, my mind being drawn inwardly to silent communion with the great and good Being about whom my friends were speculating. They at length left me. The next day the lady with whom I had previously had some conversation came to see me. The Lord had touched her heart; she came as a penitent, as a seeker after religion; she could hold out in her opposition no longer.

"I at once attributed this remarkable and sudden change, as I did not converse with her the day previous, to the conversation of our learned and speculative acquaintance. But she assured me it

was otherwise. She said it was not the other's conversation which affected her, but my *silence*; adding the remark, that my silence had something in it which penetrated to the bottom of her soul, and that she could not relish the other's discourse. After that time we spoke to each other with open hearts on the great subject. . . .

"God was pleased to make me an instrument of spiritual good to her. She possessed knowledge, was a woman of uncommon intellectual power; but being introduced into a world of new thought, as well as new feeling, she was surprised at my expressing things to her so much above what is considered the ordinary range of woman's capacity. I should have been surprised myself, had I reflected on it. But it was God who gave me the gift of perception and utterance for her sake. He made me the instrument, diffusing a flood of grace into her soul, without regarding the unworthiness of the channel he was pleased to make use of. Since that time her soul has been the temple of the Holy Ghost, and our hearts have been indissolubly united."

It is natural to quote, as in place here, those sweet lines of Mrs. Harriet Beecher Stowe :

As some rare perfume in a vase of clay
 Pervades it with a fragrance not its own,
 So when Christ dwelleth in a mortal soul,
 All Heaven's own sweetness seems around it thrown.
 The Soul alone, like a neglected harp,
 Grows out of tune and needs that Hand divine.
 Dwell Thou within it; touch and tune the chords,
 Till every note and string shall answer—Thine.
 O Rest of rests! O Peace, serene, eternal!
 Thou ever livest, and Thou changest never;
 And in the secret of CHRIST's presence dwelleth
 Fulness of joy, forever and forever!

In perusing these and other passages of spiritual history in this fascinating record, some allowance is to be made for the difference that will always be between

the actual experience of the mind in passing, and the review of the same by the most critical and discerning, when it is over. No process of mental photography has yet been discovered, or is likely to be, that will instantaneously transfer to paper or canvas the ever-changing hues and shades of the mind's experience, or the forms of the flying clouds that often overspread and darken the firmament of the soul. This should be borne in mind in reading the transcript of Madame Guyon's religious life, if we would preserve of it a correct picture.

As a piece of autobiography, we think it should rank with Augustine's "Confessions" and Bunyan's "Grace Abounding," or Life by himself, of which there can be but one opinion, that they are two of the most valuable religious histories in possession of the Church. In some respects this of Madame Guyon is the more valuable, as being the mezzotint engraving from nature of a form of experience that, it may be hoped, will be more common in the future of the Church than it has been in the past. We could wish, too, of course, as Protestants, that it might unite a more habitual and deferential reference to the written Word, with less reliance upon impressions and inward impulses, or the counsels of father confessors, than was evinced by the truly devout and gifted (yet to use an obsolete but good word from Lord Bacon) *imaginant* writer of this remarkable autobiography.

It should be borne in mind, also, that her experience

and life were written out by her in full, at the requisition of her father confessor and spiritual director, who exacted a thoroughness and particularity of detail that would otherwise have been wanting. The manuscript was entrusted to responsible hands, not to be published (if at all) until ten years after her decease.

EXPERIENCE AFTER CONVERSION.

Soon after what seems to have been a genuine Scriptural conversion on the part of Madame Guyon, and when she had united herself to God in a bond more sacred than any human tie, she went a journey from Paris with her wealthy husband and others, in the course of which certain compulsory conformities to the world, together with a deeper insight of the secret springs and turns of her heart, pierced her conscience with keenest anguish, and revealed another law in her members warring against the law of her mind, and bringing her into captivity to the law of sin and death. In this season of temptation and penitence, of trial and of comparative despondency, her editor says she looked around for advice and assistance.

"Not fully informed, as she herself expressly states, in respect to the nature of the inward life, she felt perplexed and confounded at the knowledge of her own situation. In the first joy of her spiritual espousals, she seems to have looked upon herself, as is frequently the case at this period of religious experience, not only as a sinner forgiven for the sins which are past, but, what is a very different thing, as a sinner saved from the commission of sin for the present and in all future time. Looking at the subject in the excited state of her young love, when the turbulent emotions perplex the calm

exercises of the judgment, she appears to have regarded the victory, which God had given her, as one which would stand against all possible assaults ; the greatness of her triumph for to-day scarcely exceeding the strength of her confidence for to-morrow. She felt no sting in her conscience ; she bore no cloud on her brow.

"How surprised, then, was she to find, after a short period, and after a more close and thorough examination, that her best acts were mingled with some degree of imperfection and sin ; and that every day, as she was increasingly enlightened by the Holy Ghost, she seemed to discover more and more of motives to actions which might be described as sinful. After all her struggles and all her hopes, she found herself in the situation of being compelled to bear about a secret but terrible enemy in her own bosom. Under these circumstances, it was natural for her to look about for some religious person who might render her assistance. Were others in the same situation ? Was it our destiny to be always sinning and always repenting ? Was there really no hope of deliverance from transgression till we might find it in the grave ? Such were some of the questions which arose in her mind. Who could tell her what to do, or how to do it ?

At this most interesting juncture in her religious experience, while she was earnestly seeking illumination, an incident occurred, in itself somewhat remarkable, and which made a deep impression on her sensitive as well as sensible mind. Going one day to attend religious services at the celebrated church of Notre Dame, in Paris, she did not take a carriage, as usual, but decided to walk, although the distance was some miles, accompanied only by her footman. Just as they had passed one of the numerous bridges thrown over the river Seine, a person, as by chance, came to her side, and entered into conversation—"a man religiously solemn and instructive in his appearance and intercourse, but so

poor and almost repulsive in his attire that, at their first meeting, thinking him an object of charity, she offered him alms."

"This man," she says, "spoke to me in a wonderful manner of God and divine things. His remarks on the Holy Trinity were more instructive and sublime than I had heard on any other occasion, or from any other person. But his conversation was chiefly personal. I know not how it was, but he seemed in some way to have acquired a remarkable knowledge of my character. He professed to regard me as a Christian, and spoke especially of my love to God, and of my numerous charities to the poor. And, while he recognised all that was good and Christian-like in me, he felt it his duty to speak plainly of my faults. He told me that I was too fond of my personal attractions, and enumerated, one after another, the various faults and imperfections which characterized this period of my life.

"And then, assuming a higher tone of religious precept, he gave me to understand that God required not merely a heart of which it could be said it is forgiven, but a heart which could properly, and in some real sense, be designated as *holy*; that it was not sufficient to escape hell, but that He demanded also the subjection of the evil of our nature, and the utmost purity and height of Christian attainment. The circumstance of his wearing the dress of a mendicant did not prevent his speaking like one having authority. There was something in him incapable of being concealed by the poverty of his outward appearance, which commanded my silence and profound respect. The Spirit of God bore witness to what he said. The words of this remarkable man, whom I never saw before, and whom I have never seen since, penetrated my very soul. Deeply affected and overcome by what he had said, I had no sooner reached the church than I fainted away."

Many considerations are naturally suggested to one's mind explanatory of the effect of this interview upon Madame Guyon in her then state of mind. The discerning reader will duly weigh them and attribute its

due share to the dominant and lively imagination of this remarkable woman, whose conceptions of everything were more vivid and consequently more effective than those of common minds.

Professor Upham thinks a distinct and very important crisis in the history of her spiritual being may be marked here. Taught by sad experience, she now saw the utter impossibility of combining with the love of God the love of the world. And aroused by what she had learned through providences and intuitions, and the warnings, as she considered them, of Divine messengers, *she gave herself to God anew*. From that memorable day, that hour, the purpose of her heart was fixed to be wholly the Lord's, that the world should no longer have any portion in her consecrated soul. She made, at this time, a solemn self-dedication of her entire being, not in her own strength, but in God's.

This fixed and high resolve of her whole nature, so far as her history is known from her own minute autobiography and other reliable sources, was never broken. She gave herself to the Lord, the compiler of these volumes says, not only to be His in the ordinary and mitigated sense of the term, but to be His wholly and for ever ; to be His in body and in spirit ; to be His in personal efforts and influence ; to be His in all that she was, and in all that it was possible for her to be. She not only desired to be holy, but she resolved to be holy. Her *will* was in the thing—the will “which constitutes in its action the unity of the whole mind, and which is

the true and only certain exponent of the inward moral and religious condition."

Professor Upham remarks, in this connection, what, having himself some repute as a philosopher, we may allow him to say without presumption or dogmatizing :

"Perhaps we may be permitted to say it is here we find the great difficulty in the position of many religious men at the present time. They profess the desire to be holy ; and perhaps they do desire it. They pray for it as well as desire it. But, after all, it is too often the case that they are *not willing to be holy*. They are not ready, by a consecrating act, resting on a deliberate and solemn purpose, to place themselves in a position which they have every reason to think will, by God's grace, result in holiness. This may be regarded, perhaps, as a nice distinction ; but when rightly understood, it seems to me to lay deep and unchangeable in the mind. In the cases to which we refer, the desire, whatever may be its strength, is not strong *enough* to control the volition. The will, therefore, is not brought into the true position. Now, the will, considered in relation to the other powers of the mind, constitutes the mind's unity. The will is wanting. The man is, therefore, wanting."

That is, as we understand him to mean, the desires of the renewed mind, from a variety of considerations, may be very strong for the great blessing of inward sanctification ; but still, if they be not intense and vehement enough to *melt the entire man*, to storm the *citadel of the will*, and concentrate all the mental energies into one absorbing *purpose to be holy*, at whatever cost, holiness does not ensue, inward sanctification is not obtained.

In full view of the perpetual self-denial, self-sacrifice, and habitual devotion to God implied in being holy, there must be what may be called a unitive *volitional*

act or decision of the mind to be always holy—an act of the will representing the whole mind, and constituting its final irrevocable purpose. The Holy Spirit of God, uniting with the human spirit of the Christian, confirms and seals, as it is He that has led to, this deliberate act of consecration on the part of the renewed free will; and that state of mind ensues which we see expressed in the aspirations of Charles Wesley:

No anger mayst Thou ever find,
No pride in my unruffled mind,
But faith and heaven-born peace be there !
A patient, a victorious mind,
That life and all things casts behind,
Springs forth obedient to Thy call !
A heart that no desire can move,
But still to adore, believe, and love !

In the view of Professor Upham, a Christian, in order to realize the highest results of Christianity, must, in the progressive process of inward experience, incur what he calls (we do not think with entire propriety) the “second death.” He must die not only to his own merits, but to his own life. If we rightly apprehend his words, which it must be acknowledged are here, as now and then elsewhere, somewhat indefinite and obscure, he must not only die once to sin, *with* Christ on the cross, in order that he may begin to have the true life; but he must be dying continually to self and the world *for* Christ, that he may *continue* to have life. He must

“Not only be so broken and humbled as to receive Christ as a Saviour from hell; but he must be willing also, renouncing all natural desire, and all human strength, and all of man’s wisdom

and man's hope, and all self-will, to receive Him as a Saviour, moment by moment, from sin. This, perhaps because they do not fully understand the necessity of it, many religious men at the present time are not willing to do ; and therefore, although they have God's promise to help them, they will not purpose and resolve to do it. Their wills do not correspond with what *must* be, with what God *requires* to be, and cannot do otherwise than require to be, just so far as He carries on and completes the work of sanctification in the soul ; namely, that God's own hand must lay the axe of inward crucifixion unsparingly at the root of natural life ; that God in Christ, operating in the person of the Holy Ghost, must be the principle of inward inspiration, *moment by moment*, the Crucifier of every wrong desire and purpose, the Author of every right and holy purpose, the Light and Life of the soul."

That inordinate, unsubdued action of the natural mind here referred to, always averse to God's method of inward crucifixion, which Professor Upham and other such writers denominate "the life of nature," and which the Scriptures call the carnal mind, is sometimes overcome by the inward teaching and operation of the Holy Spirit, without the agency of any marked providences. More frequently, however, it is by the appropriate application of such providences, in connection with the internal working of the sanctifying Spirit.

It was to this combined process that Madame Guyon was now subjected, in God's discriminating wisdom and love. For he arranged a series of physical and moral adjustments, which resulted in blow after blow, till the pride of nature, which sometimes stands like a wall of adamant, was thoroughly broken down. "It was then, and not till then, that her soul entered into that state

of purity and rest which she has significantly denominated its state of 'simplicity'; a state in which the soul has but one motive, that of *God's will*, and but one source of happiness, that of *God's glory*. It is not merely a state of consecration to God's will, but a state of union and rest in His will."

PERIOD THE THIRD: TRIAL AND SANCTIFICATION.

The first of these providences that Madame Guyon was subjected to was the loss of her remarkable beauty by the small-pox; and this when she was but little more than twenty-two years of age, the admired of a large circle of influential and wealthy friends; many of whom immediately came around her bedside, and forgetting, as it were, that her life was in danger, deplored in feeling language the fatal attack which was thus made upon charms of beauty then so much celebrated. Alluding to the temptations she had experienced, and to her temporary indulgence in the displays of fashionable life, she says:

"Before I fell under this disease, I resembled those animals, destined for slaughter, which, on certain days, they adorn with greens and flowers, and bring in pomp into the city before they kill them. Now my body looked like that of a leper. All who saw me said they had never seen such a shocking spectacle. But the devastation without was counterbalanced by peace within. My soul was kept in a state of contentment, greater than can be expressed. Reminded continually of one of the causes of my religious trials and falls, I now indulged the hope of regaining my inward liberty by the loss of that outward beauty, which loss had been my grief.

"This view of my condition rendered my soul so well satisfied, and

so united to God, that it would not have exchanged its condition for that of the happiest prince in the world. . . . As I lay in my bed, suffering the total deprivation of that which had been a snare to my pride, I experienced a joy unspeakable. I praised God in profound silence. . . . And I did not hesitate to say to those who expressed their regret and sympathy, that I rejoiced at that in which they found so much cause of lamentation. . . . I was no longer what I was once. . . . My heavenly Father had not been unfaithful in His work, but had ordered the sacrifice in all its reality. . . . There was something in my heart which said, *If I would have had thee fair, I would have left thee as thou wast.* . . . As soon as I was able, I did not hesitate to go into the streets and places where I had been accustomed to go previously, in order that my humiliation might triumph in the very places where my unholy pride had been exalted."

We have eliminated these excerpts from several pages of Madame Guyon's autobiography as concisely as possible, in order to show the religious effect of this first stage in God's discipline, how she behaved and quieted herself under it as a weaned child. The blow next fell upon the youngest of her two sons, the Benjamin of her maternal affections. He was seized with the same terrible disease which had so nearly proved fatal to his mother. "This blow," she says, "struck me to the heart. I was overwhelmed, but God gave me strength in my weakness. I loved my young boy tenderly; but, though I was greatly affected at his death, I saw the hand of the Lord so clearly that I shed no tears. I offered him up to God, and said, in the language of Job, 'The Lord gave and the Lord hath taken away. Blessed be His name.'"

To this period, and to the state of her mind under

these dispensations, loving God's wisdom and justice, and rejoicing in His holy administration, are ascribed those lines of hers which Cowper translated, entitled "Divine Justice Amiable." We select a few of the stanzas as a transcript of her religious experience at this time :

Thou hast no lightnings, O Thou Just !
Or I their force should know ;
And, if Thou strike me into dust,
My soul approves the blow.

Smite me, O Thou, whom I provoke !
And I will love Thee still.
The well-deserved and righteous stroke
Shall please me, though it kill.

Far from afflicting, Thou art kind ;
And in my saddest hours,
An unction of Thy grace I find,
Pervading all my powers.

I have no punishment to fear ;
But, ah ! that smile from Thee
Imparts a pang far more severe
Than woe itself would be.

The heart that values less its ease
Than it adores Thy ways,
In Thine avenging anger sees
A subject of its praise.

Pleased I could be concealed and lost
In shades of central night ;
Not to avoid Thy wrath thou know'st,
But lest I grieve Thy sight.

The desires of this panting soul for intimate communion with God, under these and other peculiar dispensations, were exceedingly great. For this, she says,

her heart went forth in continual prayer, and the sensible emotion and joy experienced were sometimes overwhelming. But (who has not experienced the same ?) her mind at other times seemed arid and "un-emotional"; and, not fully understanding the way of God's dealing with His children in order to develop and discipline faith, it seemed to her, at such times, that God, being offended for something, had left her, and she mourned deeply.

"I did not then understand," is her language, "that in the progress of the inward death I must be crucified, not only to the outward joys of sense and to the pleasures of worldly vanity, but also, which is a more terrible and trying crucifixion, that I must *die to the joys of God*, in order that I might fully live to the will of God. If I had known that this was one of the states through which I must pass, in order to experience the full power of sanctifying grace, I should not have been troubled."

But without yet having entered into the state of permanent rest and union, she experienced, amid all her trials, a high degree of inward consolation and peace. By the griefs, self-denial, and peculiar indignities she suffered, and by the domestic duties she discharged as a patient wife and mother, and the Divine consolation and conscious aids of grace from time to time afforded, the process of inward crucifixion was steadily going on.

Her crosses were many, from the peculiar relations in which she stood to a husband much older than herself,

and by no means congenial, and from his self-willed and tyrannical mother. These she details, and what she conceives also to have been sometimes her own blameworthiness, with a truly French naïveté and delicacy, and at the same time Christian ingenuousness, that make this part of her narrative more than usually attractive to any mind, and full of instruction to the religious.

Although it is evident that she had not attained to that state of heavenly freedom and holy harmony with God that she afterward arrived at, when, as she expresses it, God erected His temple fully in her heart, yet it is plain that her growth in grace at this period was solid and sure. Her faith was getting root and strength after the manner described by Baxter, when, as an old man in his "Dying Thoughts," he was commenting upon the processes of grace. "I have found," he says, "that faith is like a tree, whose top is small while the root is young and shallow; and therefore, as then it hath but small rooting, so is it not liable to the shaking winds and tempests as the big and high-grown trees are; but as the top groweth higher, so the roots at once grow greater, and deeper fixed, to cause it to endure its greater assaults."

Thus were the roots of Madame Guyon's faith at this time striking deeper, and becoming acquainted, to adopt the Scripture expression, "with the place of stones," that, like the flukes of an anchor, it might hold fast, in the great storm that was brewing. High at this time in her social position, all the pleasures wealth could bring

at her command, young and fascinating herself, and surrounded with fascinations, yet had the world quite lost its power to charm or to move her.

Among other things, speaking of Paris, which had formerly been to her a place of temptation and injury, she remarks, in connection with a visit which she was obliged to make there, that Paris was a place now no longer to be dreaded as in times past.

"It is true there were the same outward attractions, the same thronging multitudes ; but the crowds of people only served to draw me into deeper religious recollection. The noise of the streets only augmented my inward prayer. Under the pressure of the daily troubles and afflictions which befell me, by Divine grace I could say practically, 'Not my will, but Thine be done.' When two well-tuned lutes are in perfect concert, that which is not touched renders the same sound as that which is touched. There is the same spirit in both, the same sound—one pure harmony. It was that my will seemed to be in harmony with God's will. Grace conquered nature, but it was nature in its *operations*, rather than in its *essence*. My will was subdued in its operations in particular cases, so that I could praise the Lord for entire acquiescence ; but there still remained in it a secret tendency, when a favourable opportunity should present itself, to break out of that harmony, and to put itself in revolt. I have since found, in the strange conditions I have been obliged to pass through, how much I had to suffer before the will became fully broken down, annihilated, as it were, not only in its selfish operations, but in its selfish tendencies, and changed in its very nature."

Now it is this seemingly innate tendency to selfishness and evil, by virtue of the law of habit, constituting, as it were, the penalty we pay for having been so long in sin,—a tendency so deep and controlling, that it has the appearance, as it has all the results, of being an inherent

and original part of our mental constitution,—it is this selfish tendency in nature, which, Professor Upham justly remarks, plants in the path of the penitent and truly regenerated man a thousand dangers, and which is likely, although it will not necessarily prevent his being victorious, to cause him a struggle, more or less severe, at every step which he takes. He adds that this is the tendency which Madame Guyon calls the *will's life* or nature, in distinction from its mere *operation*. "The will," he says,

"Has a false nature, a satanic nature, as well as a true, a divine nature. And it is this false and evil nature which in the unrenewed and unsanctified man continually shows itself. Its original life, such as it had when it came from the hand of God, it is not necessary to destroy; but it is indispensably necessary to destroy all that false and vitiating life which sin, availing itself of the immense influence of the law of habit, has incorporated so strongly with the will's original nature, that they now seem to be one. And hence the distinction, which she properly makes, although it is not often made, between a will subdued and renovated in its *operation*, and the same will neither subdued nor renovated in its *life*. So that the Christian may properly be said to be victorious over his enemy, when he knows that the enemy, until he has experienced the blessing of sanctification in its highest sense, is still sleeping or watching in his own bosom.

"What she means to say, therefore, in connection with her experience at the present time, is, that she was made victorious over the will's evil operation, but not over its evil nature; that she was kept from sinning, but that there was yet some unconquered law of her nature, which required her to be always watchful, always praying, always struggling. She kept her enemy at bay, but he was not slain. She was victorious, but still fighting. She was a conqueror, but not at rest. A later period of her experience witnessed a still greater victory."

Whether or not here be a distinction without a difference, which some will say there is, it is certain that this part of Madame Guyon's autobiography indicates remarkable discrimination and clearness in the scrutiny of her inward operations, and it is rare to find the mental experience so rigidly analyzed and motives disclosed with so much candour and transparency.

SUPPLEMENTARY TRIALS AND THEIR INTENT.

But new trials awaited this remarkable woman, in order to complete the discipline of faith, and make her truly what God would have her to be. In one and the same month there died suddenly her revered and excellent father, and her only daughter, "as dearly beloved as she was truly lovely." The maternal account of this child is too attractive to be passed by, illustrating also, as it does, the state and character of the mother, and what a child was likely to become under such example and tutelage.

"This little daughter," she says, "had great beauty of person ; and the graces of the body which distinguished her were equalled by those of the mind ; so that a person must have been insensible both to beauty and merit, not to have loved her. Young as she was, she had a perception of religious things, and seems to have loved God in an extraordinary manner. Often I would find her in some retired corner, praying. It was her habit, whenever she saw me at prayer, to come and join with me. And if at any time she discovered that I had been praying without her, feeling that something was wrong, or that something was lost, she would weep bitterly, and exclaim in her sorrow, 'Ah, mother, you pray, but I do not pray.' When we were alone, if she saw my eyes closed, as would

naturally be the case in my seasons of inward recollection, she would whisper, 'Are you asleep?' and then would cry out, 'Ah, no, you are praying to our dear Jesus'; and dropping on her knees before me, she would begin to pray, too.

"So strongly did she express her desire and determination to give herself to the Lord, and to be one with Him in spirit, that it gave occasion for reproof on the part of her grandmother. But still she could not be prevailed upon to alter her expressions. She was very dutiful; many were her endearments; and she was innocent and modest as a little angel. . . . I looked upon her as my great, almost my only consolation on earth. . . . She died of an unseasonable bleeding. But what shall I say? She died by the hands of Him who was pleased to strip me of all."

These heavy trials, and the death about the same time of her religious friend and confidante, Genevieve Granger, the excellent Prioress of the Benedictines, had an important part in the crucifixion of nature and the enthronement of God which were now taking place in this holy soul. It was at the suggestion of that friend, that on the fourth anniversary of the month and day of her first entrance into Christian liberty, on the 22nd of July, 1674, she signed and sealed with her ring a new act or covenant of consecration, drawn up in accordance with those expressions of Scripture which speak of the Church as the bride or spouse of God: "And to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

This transaction, carried through with sincere and earnest solemnity of spirit, was made a blessing to her. From this time onward, she could not look upon herself as her own, even in that limited and qualified sense which is often consistent with a high state of religious

experience. She felt that there was a sanctity in the relation which had thus been voluntarily established, which it would have been the highest impiety, as it would have caused the deepest sorrow, ever knowingly to violate. She had an inward and deep sense of consecration, both of body and spirit, such as she had not experienced at any time before.

Nevertheless, there were several years of what she calls great inward desolation and depression, deep sorrow with the thought of having displeased God, and having caused Him to take from her all sensible delight. All this time, too, her case was not understood, and she was judged wrongly by those whom she consulted in her spiritual troubles, as not in a gracious state, when in all the black gloom of her depression, she still says she could not cease to love, and could praise the name of the Lord out of the depths to which no lower deep seemed possible. It is in connection with the false judgments passed on her at this time that the editor justly asks :

“On the principles upon which these persons judged Madame Guyon, what would have been thought of hundreds and thousands of Christians, the most eminent for their devotedness to God, who have been inwardly and outwardly afflicted? What would have been thought of the Saviour Himself, persecuted, buffeted, amazed, weeping, and dying on the cross? We ought not to forget that here on earth Christianity is on the battle-field of its trials—trials which are often doubtful

in their issue—and not in the victorious repose of the New Jerusalem. It may conquer, it is true ; and it may ‘enter into rest,’ but this does not imply that the enemy will not renew the contest, and that the rest will not be disturbed. We conquer in our armour ; and here on earth, at least, we must rest, so far as rest is given us, with our armour on.”

Coming from the source they do, and considering the author's views of holiness, and its measure of attainability in this life, these remarks are important. But the period of Madame Guyon's deliverance drew nigh. On a day set apart for special prayer in her behalf by the only holy man who seemed to understand her case, after nearly seven years of inward and outward desolation, the cloud which had shrouded her so dark and deeply passed away, and unutterable glory shone upon her soul.

In a wonderful manner, which she found it difficult to explain, all that she had thought taken from her was not only restored again, but with increase and advantage. God was given back ; and all things with Him ; and the Lord turned her captivity, like that of Job, and “blessed her latter end more than her beginning.” It was then she learned, so as never to forget, that affliction is mercy in disguise ; that we possess by first being deprived ; that death precedes life ; that destruction, in the spiritual experience, turns to renovation ; that out of the sorrows and silence of inward crucifixion, and from no other source, must grow the jubilees of everlasting bliss. The

Peace which she now found was inexpressible. What she had possessed some years before, in the first period of her spiritual enjoyment, was, in her own language—

“Consolation, peace—the gift of God, rather than the giver; but now I was brought into such harmony with the will of God, whether that will was consoling or otherwise, that I might now be said to possess not merely consolation, but the God of consolation; not merely peace, but the *God of peace*. . . . Now my intellect, free from those disturbing influences which originate in selfishness, was unperplexed and clear in its action. My wandering imagination, which had formerly flitted about from object to object, was now at rest; so far, at least, that its action, easily regulated in accordance with the Divine will and providences, ceased to trouble me. That heart, where I had previously detected in their secret places so many evil motives, was now, so far as I was enabled to perceive, made pure. I did all sorts of good, as it were, by a new and imperative law, written in my heart; naturally, easily, and without premeditation, as it was without selfishness.

“I no longer felt myself obliged to say that ‘when I would do good, evil was present with me.’ A curtain, as if by some ever-present, but invisible hand, was drawn in the soul before it. Doing good was now my nature. The principle of action did not seem to be from motives applied without; but rather to be involved in a life springing up and operative within. All was done in God and for God; and it was done quietly, freely, naturally, continually. . . . It was my *hope*, at first, that I should enjoy this happy state for some time; but little did I think that my happiness was so great, so immutable as it was. If one may judge of a good by the trouble which precedes it, I leave mine to be estimated by the sorrows I experienced before I attained to it. . . . One day of this happiness was sufficient to counterbalance years of suffering. . . . In this renovated state, so different from what I had experienced for some years before, I felt no disposition to attribute anything to myself. Certainly it was not I myself who had thus fastened my soul to the cross, but the operations of a providence, just, but inexorable, had drained, if I may so express it, the blood of the life of nature to its

last drop. I did not understand it then ; but I understood it *now*. It was the Lord that did it. It was God that destroyed me, that He might give me the true life."

It is to this period that the composition of the somewhat popular allegoric poem is ascribed, entitled "The Dealings of God, or the Divine Love, in bringing the Soul to a State of Absolute Acquiescence." It is undoubtedly her own experience wrought into verse, and immortalized by the translation of Cowper, which closes thus :

"Be not angry ; I resign
Henceforth all my will to Thine.
I consent that Thou depart,
Though Thine absence break my heart.
Go, then ; and forever, too ;
All is right that Thou wilt do.

"This was just what Love intended ;
He was now no more offended.
Soon as I became a child,
Love returned to me and smiled.
Never strife shall more betide
'Twixt the Bridegroom and His bride."

She was now a widow, and had been for four years, during which time she had administered and settled her husband's large estate, and with singular ability and success, and had presided as umpire in an important dispute left unsettled at her husband's decease, to the entire satisfaction of all the parties involved.

She had also separated from her jealous and fierce-tempered mother-in-law, and had instituted a separate establishment with her three surviving children, and was

Now devoting herself to their education and to the charitable and useful labours of her life henceforth; conversing and corresponding with those who were seeking spiritual illumination and peace in the bosom of the Roman Catholic Church.

Her peculiar views upon the interior life and sanctification by faith are exhibited at length in a work entitled "The Torrents," which is descriptive of her own state, and the philosophy or explanation thereof, at the time of, and soon after, the remarkable spiritual enlargement and introduction to Gospel liberty already referred to.

Professor Upham holds it unessential whether we call this experience of Madame Guyon pure love or perfect love; whether we denominate it sanctification or assurance of faith. Without professing or presuming to be beyond the possibility of mistake, it seemed to her that she now loved her heavenly Father in accordance with what the Saviour requires of us, with her whole power of loving, and, consequently, she could no longer hesitate to apply to herself some of the strongest expressions, descriptive of the inward life, which are found in the Scriptures. She could say with the Apostle, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Her own language in review of her experience was this:

"I had now a deep peace; a peace which seemed to pervade the whole soul; a peace which resulted from the fact that all my

desires were fulfilled in God. I desired nothing, feared nothing, willed nothing. That is to say, I feared nothing considered in its ultimate results and relations, because my strong faith placed God at the head of all perplexities and all events. I desired nothing but what I now had, because I had a full belief that in my present state of mind the results of each moment, considered in relation to myself, constituted the fulfilment of the Divine purpose. I wished nothing ; meaning in this statement that I had no will of my own. As a sanctified heart is always in harmony with the Divine providences, I had no will but the Divine will, of which such providences are the true and appropriate expression.

"How could such a soul have other than a deep peace—a peace which was not limited to the uncertainties of the emotional part of our nature, but which pervaded and blessed the whole mind! Nothing seemed to diminish it ; nothing troubled it. I do not mean to say that I was in a state in which I could not be afflicted. My physical system, my senses, had not lost the power of suffering. My natural sensibilities were susceptible of being pained. Oftentimes I suffered much. But interiorly, in the centre of my soul, if I may so express it, there was divine and supreme peace. The lower soul, or the soul considered in its connection with the objects immediately around it, might at times be troubled and afflicted ; but the higher or central soul, or the soul considered in its relation to God and the Divine will, was entirely calm, trustful, and happy. The trouble at the circumference, originating in part from a disordered physical constitution, did not affect the divine peace of the centre.

"One characteristic of this higher degree of experience was a sense of inward purity. My mind had such a oneness with God, that nothing seemed to have power to soil it, or to diminish its purity. It experienced the truth of that declaration of Scripture, that to the pure all things are pure. As God is present to sinners in the matter of instructing and reproving them, and also in that of physically upholding and sustaining them, even in the very act of sin, and yet without being rendered sinful or contracting any moral evil, so the person who is truly pure may see sinful acts, may hear impure and sinful conversation, or may otherwise be brought, providentially and in the discharge of duty, into connection with im-

purities, without contracting any stain from them. Such stains have no affinity with the pure mind. The pollution which surrounds it has no power to taint, as the dark and impure mud does not defile the sunbeams that shine upon it, which rather appear brighter and purer from the contrast. The soul, bright with the brightness which comes from God, seems to have no knowledge of any darkness or evil in itself."

She understood, as she never did before, the import of what St. Paul says in the eighth chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death." She, who a short time before believed herself outcast and lost for ever, had now the faith and the courage—a courage based upon faith, and adorned with the deepest humility—to appropriate the strong conclusion of the same chapter: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This blessed assurance of faith and holy joy in God, with consciousness of pure and perfect love, were for a purpose of Christian service which now began to appear.

The divinity within her was shaping results so as to produce a vessel meet for the Master's use. "There are souls in this world," Faber says, "who have the gift of finding joy everywhere. Joy gushes from under their

fingers, like jets of light. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have great work to do for God." That work was preparing for Madame Guyon. It found her ready.

When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with our meaner things,
'Tis e'en as if an angel shook his wings ;
Celestial fragrance fills the circuit wide,
That tells us whence his treasures are supplied.

It was about this time that, in compliance with the injunction of her spiritual director to record minutely in her autobiography "everything which could be properly inserted, even if it should seem to be quite unimportant," she relates a dream, of no account of value in itself, but which left a very sweet impression on her mind :

"As I dreamed, I seemed to see the wide ocean spread out before me. Many were its shoals and breakers, and its stormy waters roared. In the midst of this troubled sea there arose an island, lofty and difficult of access where it touched the water ; but in the interior, where it rose again into a lofty summit, it was full of beauty. To this island and this interior mountain I was in some way mysteriously carried. Forests of cedars and all beautiful trees grew there. In the wood there were lodges, where those who chose might enter, and couches of repose were spread for them.

"Here, in this place of divine beauty, all things were changed from what we see them in the natural world. All was full of purity, innocence, truth ! The birds sang and sported among the branches, without fear that insidious foes would snatch and destroy them. The lamb and the wolf were there together in peace, so that I was reminded of the prophecy of Isaiah : 'The wolf shall

and well with the lamb, and the leopard shall lie down with the kid ;
and they shall not hurt nor destroy in all My Holy Mountain.'

"As I thus contemplated, in my dream, on this scene of innocence and beauty, who should appear before me but that beloved ONE, the Spouse of holy souls, the SAVIOUR OF MEN ! He condescended to come near me, to take me by the hand, and to speak to me. When we had looked round upon this divine work, this new Paradise, He directed my attention to the wide waters which surrounded us with rocks and foaming breakers, and pointed out to me here and there one who was struggling onward, with more or less of courage and hope, to this island and mountain of God. Some appeared to be entirely overwhelmed, buried in the waves, but not yet wholly gone ; and when the Saviour was directing my attention to these, and laying his injunction that such, in particular, should receive from me whatever sympathy and aid I could give them, my spirit was so much affected that I awoke. The sweet impression which this dream left upon my spirit continued many days."

It confirmed her in the prevalent conviction that her great business was service to aid souls, amid the multiplied perils which beset them, in seeking the way of life. Of like import was another vision of a great number of very beautiful birds. Many were the people who, with great emulation and eagerness, were pursuing and endeavouring to catch them. She was not a little surprised that, while they avoided others, the birds came and offered themselves to her without her using any effort to take them. Among the birds there was one of extraordinary beauty ; there were none of the others which compared with it. Everybody was eager to get this, but it escaped them all, and her too, as well as the rest. But afterwards it returned and offered itself to her when she had ceased to expect it.

When, a few years after, the illustrious Fénelon, Archbishop of Cambray, became acquainted with and defended her views, and showed, in the benevolence and holiness of his life, that he knew the value of them by practical experience, she was wont to say, in allusion to this dream of hers, that the beautiful bird had come to her.

There was one peculiarity in her experience at this time which, as it is not unfrequently mentioned by persons who have been in a similar state of mind, Professor Upham remarks that we may properly take this opportunity to explain. She denominates it the *prayer of silence*.

"THE PRAYER OF SILENCE, as the phrase is used in the higher experimental writers, is a prayer which is too *deep for words*. It has a consciousness of having God, and in the fulness and riches of its possession it rests; it is silent; it asks nothing more. The reception of God's will, and delight in it, is the inmost throb and life of its life. And those who are perfectly in that will, by spiritual union, rest in it just as God rests in it. In the high state of experience of which we are now speaking, the soul enters into communion with God, not by formal prayer, which specifies consecutively its petitions, but by the *prayer of silence* which, soaring above the rest and the trial, the joy and the sorrow of *time*—which are good or evil only in reference to the imperfections of the human view of things—rests calmly with God Himself in God's place of rest, the *Eternal Will*. So strong is the instinct of the holy soul for this place of divine repose, that the lips are closed almost involuntarily. Its prayer is summed up in one word, *THY WILL BE DONE*, and believing without a doubt that this will, as each moment passes, is and must be done, either in its positive or permissive forms; and having, therefore, its supplication fulfilled in the very act of supplicating, its prayer almost necessarily assumes the form of adoration without words. *IT RESTS IN GOD AND IS SILENT.*"

Her very practical treatise on the "Method of Prayer" is essentially Protestant in its statement of doctrine, making faith, in distinction from merit by works, the true foundation of the religious life, and even carrying the power of faith in the renovation of our inward being beyond what is commonly found in Protestant writers. It closes thus, with an earnest appeal to religious pastors and teachers :

"I beseech all who have the care of souls to put them at once into the spiritual way. Begin with principles which reach the interior and tend to renovate the heart. The cause of our being so unsuccessful in reforming mankind, especially those of the lower class, is our beginning with external matters. When we labour in this way, if we produce any fruit, it is fruit which perishes. But a renovation of the heart reaches and improves the whole man, the outward as well as the inward.

"This is the true process, to teach men to seek and to know God in the heart, by the affections rather than by forms. It is thus that we lead souls to the fountain, the source of grace, where is to be found all that is necessary to our spiritual progress. Preach to them Jesus Christ. He Himself, by the precious blood He hath shed for those entrusted to you, conjures you to speak, not to that which is *outward*, but to the *heart* of His JERUSALEM.

"Oh, ye dispensers of His graces, ye preachers of His Word, ye ministers of His sacraments, labour to establish Christ's kingdom ! As it is the heart alone which can oppose Christ's sovereignty, so it is by the subjection of the heart that His sovereignty is most highly exalted. Employ means, compose catechisms, and whatever other methods may be proper, but aim at the *heart*. Teach the prayer of the heart, and not of the understanding ; the prayer of God's Spirit, and not of man's invention."

In a line with these earnest addresses, and with the discovery she made about this time of base plans to betray herself, and to ruin an interesting young person who

had come under her influence and instructions, is the following poem, printed under this title :

THE CHRISTIAN'S HOPE AND CONSOLATIONS CONTRASTED WITH THE
WORLD'S UNBELIEF AND RUIN.

My heart is easy, and my burden light ;
I smile though *sad*, when God is in my sight.
The more my woes in *secret* I deplore,
I taste THY goodness, and I love THEE more.
Now while a solemn stillness reigns around,
Faith, love, and hope within my soul abound ;
And while the world suppose me *lost* in care,
The joys of angels, unperceived, I share.
THY creatures wrong THEE, O Thou Sovereign Good !
THOU art not loved, because not understood.
This grieves me most, that vain pursuits beguile
Ungrateful men, regardless of Thy smile.
Frail beauty and false honour are adored,
While THEE they scorn and trifle with Thy Word ;
Pass unobserved a Saviour's sorrows by,
And *hunt* their ruin with a zeal to die.
Oh ! I would cry, that all the world might hear,
Ye self-tormentors, love your God alone ;
Let His unequalled excellence be dear,
Dear to your inmost souls, and make Him all your own !

The twenty-seventh chapter of the first volume of these Memoirs is made up of extracts from THE SPIRITUAL TORRENTS.* In the French and Latin translations

* Under the figure of the progress of streams of water toward the ocean, there is an attempt to illustrate the progress of souls in grace. The salient idea of the book is that of the essential identity of the human soul and the essence of God, like the identity of all detached portions of water with the ocean. As the vapour is

of the passage in the Prophet Amos, fifth chapter, twenty-fourth verse, which seems to have suggested the name to this work, the words TORRENS and TORRENT take the place of the word *stream* in the English translation :

separated from the ocean by its form, so, by sin, souls are separated from God. The conversion of the soul answers to the condensation of the vapour ; for as the water then immediately begins to seek the ocean, so the regenerated spirit instinctively aspires to God and holiness.

In following up this figure, there is an attempt to illustrate the various forms of religious experience, the advances and retrogradations of the Christian life, by the various kinds and characters of streams of water. Professor Upham says, "that like the mystic writers generally, like Cudworth and Leighton among English writers, the authoress of the 'Spiritual Torrents' insists much upon the harmony of the human and Divine mind. Sin is only another name for divergency from God, who is the Truth and the Good. When we recognise the great truth, that our life is from God, and accept His appointed way of return through Christ our mediatorial sacrifice, and cease to be divergent by becoming one with Him, then we cease to sin. And this is always the case when the human will is entirely in harmony with the Divine will."

A writer in the *Methodist Quarterly* says (how justly, the reader will judge) this work embodies the elements of Madame Guyon's theological system, though in a somewhat chaotic state, exhibiting her as a devout enthusiast, deserving some praise and much admiration, but painfully demonstrative of her unfitness for a pattern or teacher of experimental godliness. Its tendency is to exalt the idle contemplativeness of the cloister above the active charities of social life ; to induce an undue regard for impressions, which, if they may be the work of the Holy Spirit, may also be, and much more probably are, the creatures of the imagination ; and to cherish spiritual pride and the worship of self, under the semblance of the most profound humility—for how readily may the deceitful heart, while seeming to worship the Godhead within itself, glide unperceived into the worship of self !

"Let righteousness roll down as a mighty *stream* (torrent)." We select and condense certain portions for the most part in the dress given them by the liberal translation and interpreting of Professor Upham. The whole would repay an attentive perusal by the Christian philosopher, or the ordinary disciple, panting after holiness, and searching for its key.

SUMMARY OF THE SPIRITUAL TORRENTS.

(1.) Souls, coming as they do from God, who is the great ocean of life that gives all and receives all, have an instinctive and strong tendency, when that element of moral and religious life, which they have lost by the fall, is restored to them by Divine grace, to return again and mingle in eternal union with that Divine source from which they came. God, from whom the soul came, and in whose likeness it is made, is holy and just in proportion as the fallen soul is restored by Divine grace, and made holy; precisely in that degree, and on the ground of a likeness of nature, is there a tendency to unite with God, who is perfectly holy, and this tendency to union is mutual, existing on the part of God as well as on the part of the creature.

(2.) The instinct of return to God, which is manifest in the soul as soon as it is the subject of the Divine operation, is different in different persons. This is illustrated by the streams or torrents that come down from the mountains, and return to the ocean. "Righteousness shall run down as a mighty stream." But all streams

do not run alike. Some torrents, which may be regarded as representing one class of regenerated souls, are feeble in their beginning; they acquire strength, but very gradually. Sometimes they meet with an impediment, a rock or some other obstacle, which obstructs their progress for a time, and makes them no better than a standing pool. When they have escaped from this impediment, they still retain their former characteristics, and wind onward circuitously and slow. They are not altogether without life and without utility. Here and there their banks are green, and a few scattered flowers drink refreshment from their waters. After a while they depart from sight; perhaps their inconsiderable waters are dissipated and drunk up in the wide expanse of some arid plain. Perhaps they pass on and are lost in some other larger river, or are mingled in the bosom of a lake, and do not reach the ocean.

(3.) Other torrents, which represent another class of regenerated souls, seem to start from a fuller fountain and more rapidly gather increase. As they advance toward the sea, they expand into rivers. Many are the vessels, larger and smaller, which they bear on their bosom. Rich is the merchandise which floats upon them; but, freighted with goods both from heaven and from earth, they seem to grow sluggish in their own opulence. The impulse which bears them on to the great deep slumbers, and, winding here and there, they empty themselves at last into some bay or sound, or other arm of the sea, and there are lost.

(4.) There are other torrents which represent another class, those who hunger and thirst after righteousness, who cannot and will not be satisfied till their souls are brought into the most intimate union with God, till their hearts and wills are made one with Him. If these torrents are turned from their course by any obstacle, they resume it as soon as possible, and by the nearest possible direction. If they meet with obstacles so extensive as to stop them entirely, they do not become inert and stagnant, but they join strength moment by moment, accumulating wave upon wave, till they pass triumphantly over them. They bear their treasures, but they will not stop. They nourish the flowers upon their banks, but they leave them to shine in their beauty and fragrance, and pass on. They are not satisfied till they reach and mingle with the great ocean. There they are made one with the water of waters; vast navies float upon its bosom, and the commerce of the world passes over it.

(5.) The central principle of the Divine mind is its WILL. The central principle of the human mind, constructed originally after the image of the Divine mind, is the WILL also. And accordingly, when the human will becomes entirely harmonious with the Divine will, the human centre may be said to be lost and made one with the Divine centre. There is a distinction between a will that is perfectly harmonious with the Divine will, and a will that is merely submissive. A merely submissive will is one which is brought into that submission by the sentiment of duty. A will entirely harmonious, on the

contrary, carries with it the heart as well as the conscience. The will of an obedient servant, who does what he is bound to do, is submissive. The will of the affectionate son, who does not only what he is bound to do, but loves to do it, is not only submissive, but is harmonious; is not only concordant, but is one. The servant is in union by the agreement of relations. The son is in union by the agreement of nature.

(6.) The question then arises: How is this Divine harmony to be brought about? How is the human will to be loosened from its own centre, which is self, and to be fastened to its true Divine centre, which is God? It is only through the operation of the Holy Spirit indwelling, rectifying, regenerating the soul of man—there by faith installing Christ as Saviour, Priest, King, to be trusted, loved, and obeyed in all things and for ever. This enthroning of Christ in the will, the conscience, and the affections of the soul is salvation, is harmony, is heaven. It is forgiveness of the sins that are past through faith, and it is deriving its daily spiritual bread from God through the Holy Spirit indwelling in the soul.

(7.) It is an eternal truth, or it is an eternal law in morals, that where there is sin there must be suffering; and suffering which attends upon sin, and is the necessary result of sin, is not merely suffering, but is retribution, is punishment. This relation of sin and punishment God Himself can never alter, unless by an arbitrary act He can change right into wrong and wrong into right,

which would be inconsistent with the very idea of God. God, therefore, in the person of His Son, not only knowing but realizing in Himself the immutability of the requisitions of the law, took the penalty of its violation upon Himself, in order that man, who had incurred the penalty by sin, might be forgiven. And it was not merely an exhibited or apparent suffering which God, "manifest in the flesh," endured—not a mere *spectacle*, but a real suffering.

(8.) God, therefore, because He cannot possibly meet man, the sinner, on any other ground or in any other place, unless He meets him as a righteous Judge, meets man in the cross of Christ. He meets him on Calvary, and not on Sinai. And the first act of submission, the first act in which man recognises God as the Giver of the true life, is and must be there. But this is only the beginning of the work. The purchase of forgiveness in Christ is the purchase of *a new life*, and all additional blessings flow through Him. Man is not only to be detached from his own centre in the matter of forgiveness, but is to be detached from the same centre, which is self, in everything else. As every good thing really comes from God, so every good thing must be *received* and *recognised* as coming from God, in the exercise of faith. And the soul must be detached from everything on which it rests out of God.

(9.) There are two great principles on which this result depends : first, that by which, in the language of Madame Guyon, we become *nothing in ourselves*, or,

in other words, that by which, in the spirit of self-renunciation, we give ourselves to God in an act of unreserved consecration; and second, that we fully believe in God as *accepting* the offering which we have thus made. Relying simply upon the promise, which is given and pledged to all that are fully consecrated, we are to receive God as our God and portion, for the present and the future, in all that He now is, and in all that He can be to us in time to come, in the plan of salvation, in the administration of His providences, and in the "daily bread" of His grace dispensed to us moment by moment.

And He becomes to us in this way, not only all that He is, in fact, but all that we can desire Him to be; because, relying upon His promises as virtually the substance or realization of that which is hoped for, we find our desires already fulfilled by anticipation, although His present administration in respect to us may be in some respects mysterious and trying. The soul, therefore, which is represented by the torrent that rushes onward to the ocean as its resting-place, and is not satisfied with anything short of the ocean, lays itself, as it were, in the first place, on the *altar of sacrifice*. Its language is, I am Thine. Make me what, with Thine assistance, I desire and purpose to be—holy. God, in accepting the gift, accomplishes upon the consecrated soul that for which it was given, namely, Holiness, Divine Union, the Life Eternal, through Jesus Christ our Lord, indwelling with the holy soul by an abiding, overcoming faith.

Then is realized the holy aspiration of the heart which the Lord hath touched, as framed in the poet's prayer :

Clothe with power the weak intent,
 Let me be the thing I meant ;
 Out of self to Love be led,
 And to heaven acclimated !
 Until all things sweet and good
 BE MY NATURAL HABITUDE !

PERIOD THE FOURTH : SERVICE AND SUFFERING.

It was not to be expected that a woman of wealth and powerful intellect and commanding influence, inculcating these views of justification and holiness by faith alone, not works, right in the very bosom of the Church of Rome, and resorted to by numbers for religious instruction,—it was not to be expected that she should be overlooked or left in peace. Toleration is unknown to Rome. That “Mother of harlots and abominations of the earth,” gorged as she is with the blood of the martyrs, was always lynx-eyed in hunting heresy, and ravenous as a wolf to fly at its throat. Madame Guyon soon found this out ; and she seemed to have a presentiment that crosses, bonds, and imprisonments awaited her when she sang so sweetly :

Sorrow and love go side by side ;
 Nor height nor depth can e'er divide
 Their heaven-appointed bands.
 Those dear associates still are one,
 Nor till the race of life is run
 Disjoin their wedded hands.

I hold by nothing here below ;
 Appoint my journey, and I go :
 Though pierced by scorn, opprest by pride,
 I feel the good—feel nought beside.
 No frowns of men can hurtful prove
 To souls on fire with heavenly love ;
 Though *men* and *devils* both condemn,
 No gloomy days arise for them.

Her heavenly temper and bearing are strikingly illustrative of a passage in Richter, wherein he says : “ How different are the sufferings of the sinner and those of the saint ! The former are an eclipse of the moon, by which the dark night becomes still blacker and wilder ; the latter are a solar eclipse, which cools off the hot day, and casts a romantic shade, and wherein the nightingale begins to warble ! ”

Influenced by various considerations, hunted by implacable enemies, especially finding that Scripture fulfilled which says, “ A man’s foes shall be they of his own household,” this distinguished woman, now in the thirty-fourth year of her age, undertook her removal from Paris to a distant and obscure part of the kingdom of France, or, rather, Savoy. This she safely accomplished, through adventures and providences both pleasing and painful.

But, resuming there, at Gex, her holy and benevolent labours, with an enthusiasm for Christ and humanity that knew no remission, and visited continually by pious souls for instruction in the way of life, she soon awakened hatred and opposition, especially by her inculcation

of the doctrine of sanctification by faith. Both the thing itself, and the manner of the thing, struck those who heard her with astonishment. Sanctification by faith rather than by works ! "In the Protestant Church, it would have been hardly tolerable ; but in the Catholic Church, which is characterized, much more than the Protestant, by what may be termed ceremonial observances, the toleration of a sentiment which ascribes the highest results of inward experience to *faith alone* was impossible. So that, instead of being regarded as a humble and devout Catholic, as she supposed herself to be, she found herself suddenly denounced as a heretic."

But the Word was in her heart, formed there by Infinite Wisdom ; and in obedience to that deep and sanctified conviction which constitutes the soul's inward voice, she uttered it now and always, although bonds and imprisonment awaited her,—the proclamation to all who bear the name of Christ, of holiness based upon faith, as their present privilege and possession.

Professor Upham justly remarks that she was *in* the Church, but not *with* it ; in it in *form*, but not with it in *spirit*. "Her associations with it were strong ; her attachment to it was great ; but discovering very clearly as she did the distinction between inward religion and outward religion, between that which adheres to the ceremony and that which renovates the heart, she mourned over the declensions and desolations around. She was very much in the position of certain pious persons who, without ceasing to be members, have laboured

from time to time in that Church, with the design of restoring the doctrine of faith and the spirit of practical piety ; and who are known historically, in reference to the period at which most of them had appeared, as the "Reformers before the Reformation."

Such was the position of Madame Guyon, called to it by God's providence, a position of great usefulness, but one which could not escape a large share of trial and sorrow. She removed from Gex to Thonon, sixteen miles north-east of the city of Geneva ; and there, under her quiet, prayerful labours, a religious interest ensued that would be called in this day a genuine revival. In it many were the subjects of a remarkable Divine influence, and experienced such reformations in heart and life as to set the enemies of vital religion, after the usual tactics of the god of this world, to burning their religious books and Bibles, and suppressing their little neighbourhood assemblies for benevolent working and prayer.

Besides her every-day religious labours, she founded there and put into operation a hospital for the sick ; but after many grievous annoyances and persecutions, from the union against her of bishop, priests, and people of the baser sort, we find this truly apostolic women compelled to "shake off the dust of her feet against them," and go to another city, her soul all the while continuing to rest, as her phrase is, "in a quiet and peaceful habitation."

With her there was compelled to leave, also, a devoted and able ecclesiastic by the name of La Combe,

under accusations at Rome, whose only crime was being associated with Madame Guyon "in the diffusion of a spirituality both novel and heretical, namely, the Life of God in the soul sustained by faith alone as its primary element, both in the form of justification and of sanctification." He languished afterward, in prison for his faith, through twenty-seven years, by which time reason was dethroned, and he took his place under the altar with the souls of them that were slain for the Word of God, and for the testimony which they held; who cry with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth!"*

Her "city of refuge" was next the Italian city of Turin, where she was made the instrument in the conversion of two or three ecclesiastics, and did much also to make known her views of spiritual religion by correspondence. But God in His providence soon called this

* His immediate offence was the preaching of a discourse in which he maintained that, however intense human depravity may be, the grace of God has power to overcome it, and that the example of Christ and His command, together with the full and rich promises of the Gospel, give encouragement to effort, and confidence in ultimate victory. Without making any allusions to himself or to the remarkable woman whose experience and instructions had revived the doctrine of present sanctification, he did not hesitate to maintain that there have been, that there may be, and that there are, truly holy hearts in this depraved world. On this basis, and in Christ's name, he preached HOLINESS; not merely as a doctrine to be proclaimed, but as a state to be experienced; not merely as a theme of pulpit declamation, but as a matter of personal realization.

holy woman "His chosen vessel," back to France, to the city of Grenoble, where she had no sooner taken rooms at a poor widow woman's, than people flocked together to her from all sides. Friars, priests, men of the world, tradesmen, physicians, artisans, labourers, maids, wives, widows, children—all came, one after another, to hear what was to be said; and so great was the interest felt, that for some time she says, "I was wholly occupied from six o'clock in the morning till eight in the evening, in speaking of God."

Under her instructions knights abandoned the profession of arms and went to preaching the Gospel, and a great number of all classes and both sexes became genuine disciples of Christ, and, in a peculiar sense, obedient unto the faith. Many were the persons for whom, with God's blessing, she laboured not in vain. Many were those who held to her with affection and confidence as their spiritual mother and guide. "God enabled me," she says, "in a wonderful manner, to understand the spiritual condition and wants of those who came to me, and to say to them something which was pertinent and satisfactory. Many submitted to God at this time: God only knows how many. Some appeared to be changed, as it were, in a moment. Delivered from a state in which their hearts and lips were closed, they were at once endued with gifts of prayer which were wonderful. Marvellous indeed was this work of the Lord!"

Of one of the serious novitiates of a religious house

who conversed with her she remarks, in connection with what he said to her : " I was enabled, with Divine assistance, to judge very accurately of his inward state, and to suggest views which seemed to be appropriate to it. The result was remarkable. God's presence was manifested in a wonderful manner. While I was yet speaking to him, grace wrought in his heart, and his soul drank in what was said, as the parched ground of summer drinks in the rain.

" While he was yet with me, before he left the room, the fears and sorrows of his mind departed. So far as could be judged, he was a new man in Christ Jesus. From that time he discharged all the duties, which before were performed with great reluctance, with readiness and joy. He now both studied and prayed readily and cheerfully, and discharged all other duties in such a manner that he was scarce known to himself or others. " He was not only changed, but found there was in him a principle of life which made the change permanent."

This was one case out of many in which the Spirit of God wrought by her the work of salvation in all classes and conditions of men and women—a genuine work of grace. Wherever she went, the Holy Ghost was with her, and virtue, as with her blessed Lord and Master, went out of her for spiritual health and healing. The Divine contagion could hardly be resisted ; numbers took it.

" Something," says Professor Upham, " which had more of heaven than earth in it, breathed in her voice ;

embodied itself in her manners, and shone in the devout serenity of her holy countenance, so that it was not necessary for her to set up formally as a preacher. Her life and presence, bearing as they did a Divine signature, constituted a Divine announcement. Her sermon was her life ; her eloquent lips only made the application of it." The consequence was, that wherever she went, she found those whom she calls her children, that is to say, persons under convictions of sin, and seeking her advice and aid in the way of life. They came to her continually, that she might break to them the living bread.

"As soon as any of those who sought salvation through Christ, my little children, if I may call them such, came and knocked at my door, God required me to admit the interruption. In this way He showed me that it is not actions *in themselves considered* which please Him, but the inward spirit with which they are done, especially the constant, ready obedience to every discovery of His will, even in the minutest things, and with such a suppleness or flexibility of mind as not to adhere to anything, but to turn and move in any and every direction when He shall call.

"This disposition of mind God was pleased to give me. My soul seemed to me to be like a leaf or a feather, which the wind moves in any way it pleases. It is such a soul, entirely dependent on His will, which God guides into the truth. I endeavoured to instruct the good sisters, who came to me from time to time, in the way of living by simple faith, in the distinction from the way of living *ceremonially*, and thus to lead them to rest upon God alone through Christ.

"I taught them that the way of living by faith was much more glorious to God and much more advantageous to the soul than any other way of living ; that they must not only cease to rest upon outward ceremonies, but must not rely too much upon sights and sounds, in whatever way they might come to the soul ; nor upon strong temporary emotions and impulses, which cause the soul to rest upon something out of God and to live to self. There is

a mixed way of living, partly by faith, partly by works ; and also the simple and true way of living, namely, by faith alone, which is the true parent, not only of other states of the mind, but of works also."

But Grenoble did not hold her long : the fierce wolves of persecution gnashed so upon this gentle lamb, that she had to depart secretly and trust herself in a boat at Valence upon the "arrowy Rhone," on her way to Marseilles. Through great peril she arrived there at ten o'clock in the morning ; and that very afternoon, she says, "all was in an uproar against me."

Her wanderings thence were full of incident and danger, and interpositions of providence by sea and land, through a part of Italy and back into France, until we find her once more in the heart of the gay city of Paris ; on her way to which from Verceil, she says, "All along the road something repeated within me the very words of St. Paul : 'I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there ; save that the Holy Ghost witnesses, saying, that bonds and afflictions abide me ; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy.' I found it my duty to hold on my way, and to sacrifice myself for Him who sacrificed Himself for me."

In this spirit of self-sacrifice she proceeded to labour for Christ by correspondence and conversation, as became a woman living at her own "hired house," which became the resort of "honourable women," and others, not a few, whose hearts the Lord had opened to receive the things spoken by His servant. Father La Combe, who

came with her from Verceil, and who was devoted to the inculcation of her sentiments upon justification and sanctification by faith alone, was soon arrested, and shut up for heresy in the Bastile, on the charge of holding sentiments similar to those of Molinos at Rome, of whom it is recorded in the Memoirs of D'Angeau, that he "was put into the inquisition, accused of wishing to become the chief of the new sect called Quietists, *whose principles are similar to those of the Puritans in England.*"

Madame Guyon's imprisonment soon followed, not now, indeed, in the same gloomy walls with her convert and father confessor, but in a close room of the Convent of St. Marie, in the suburb St. Antoine, on the 29th of January, 1688. Several persons of considerable standing in society were banished at the same time, in consequence of their sympathy in her views and in her trials.

The activity of her mind at this time was very great; and during the eight months of her present close confinement she was constantly composing, not being forbidden to correspond with friends, in which correspondence there are gems of rare beauty. Her placid resignation as a prisoner is sweetly expressed in some stanzas entitled "A Little Bird am I," of which we transcribe a portion:—

A little bird am I,
 Shut from the fields of air,
 And in my cage I sit and sing
 To Him who placed me there;
 Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

Thou hast an ear to hear,
 A heart to love and bless ;
 And though my notes were e'er so rude,
 Thou would'st not hear the less :
 Because Thou knowest as they fall,
 That love, sweet love, inspires them all.
 My cage confines me round,
 Abroad I cannot fly ;
 But though my wing is closely bound,
 My heart's at liberty.
 My prison walls cannot control
 The flight, the freedom of the soul.
 Oh ! it is good to soar
 These bolts and bars above,
 To Him whose purpose I adore,
 Whose Providence I love,
 And in Thy mighty will to find
 The joy, the freedom of the mind.

Professor Upham has not uncovered here, as he ought to have done, the hideous visage of persecuting Rome. Not content with dragooning, impaling and drowning the Huguenots, this Church sets herself, in the persons of her prelates and the royal "Defender of the Faith," to worry and devour a defenceless woman within its own communion, merely because she was trying to be holy through faith, and to do good. "I hoped to find in you," said Madame Guyon to Bossuet, "a Father ; and I trust that I shall not be deceived." "I am a Father," said Bossuet ; "but I am a Father of the Church" :*

* Tremendous revelation in that answer of the remorseless spirit of bigotry ! A Father of the Church, and therefore an unrelenting jailer or scourger of the lambs of Christ, who follow His guidance

that is, as the sequel showed, such a father as a wolf is to a sheep, giving the protection, Sheridan would say, that vultures do to lambs, "covering and devouring them."

A father, it seemed, not of the lambs to lead them to Christ, but a father of the Church, to break on the wheel of persecution, or shut up in its dungeons, all that did not come up to his notions of the Church, and yield instantly their judgment to its mandates,—a father, not for Christ's sake, but for the Church's sake; not for

and not the Church! A father of that Church, as the executioner, under her commission, of all who do not bow down to her despotism, thinking, feeling, acting as she commands. It is not strange that under the guidance of such a Church, and from an education beneath its examples, true piety itself should be defective in regard to God's Word, and mingled with self-delusion under the aspect of self-annihilation.

Where there has been true piety in it, it has been the teaching of the Holy Spirit repressed, distorted, and made to assume an unnatural shape by the teachings of the Church. The Church, not the Word of God, has been, as it were, the filter through which the piety of the soul has been strained. Or, to use another mode of illustration, the Church has been thrown like a rock upon a tender-growing plant, making it full of excrescences and crooked, instead of smooth and symmetrical in the open garden of the Word. Faith in God has been perverted from its aliment and turned from its guidance in God's Word. So educated, so repressed, so darkened, you find that type of quietistic piety referring not so much to the outward as to the inward light; referring not so much to God's Word as to God and God's will, in His providences, and in the soul. God's *will* instead of God's *Word* is consulted, and God's will by the inward life and light instead of the shining of the Word.—*Biblical Repository and Classical Review*, Geo. B. Cheever, D.D., 1848.

Christianity, but for Church hierarchy. There is much instruction in that answer of Bossuet, for there underlies it the characteristic genius of Rome, with Louis XIV., perfidious revocator of the Edict of Nantes.

It pleased God to give her liberty in the fall, through intercessions in her behalf with Louis XIV., by the celebrated Madame Maintenon, who had met with Madame Guyon soon after her release from the prison of St. Marie, and had been attracted by her conversation and manners; and still more by "that Divine aspect of quietness and purity which announced a soul in harmony with God, and at rest."

Invited also to the royal palace at Versailles, Madame Maintenon heard, from the lips of her misrepresented and persecuted guest, the story of a Saviour's condescension and love, of the remedy for sin, and of the victory which Christ can give over the ills and errors of our fallen humanity.

Personally edified and blessed by her communications, Madame Maintenon gave her liberty to visit the young ladies of the Female Institution of St. Cyr, of which she (Madame Maintenon) was the foundress. And the Divine presence and blessing, which almost uniformly attended her in other places, was not wanting here. "Several of the young ladies," she says, "of the House or Institution of St. Cyr, having informed Madame Maintenon that they found in my conversation something which attracted them to God, she encouraged me to continue my instructions to them; and by the great

change in some of them, with whom she had not been previously well satisfied, she found she had no reason to repent it."

It was something new to the members of this institution, who hitherto had known little else than a form of godliness, to hear of redemption, and of permanent inward salvation by *faith*. Probably all of them had been accustomed to the ceremonials of religion; and it was not unnatural for them—those who were seriously disposed, and those who were not—to confound the ceremonial with the substance, the sign with the thing signified. Generally they regarded their acceptance with God as depending on a number of outward observances, rather than on inward dispositions. Least of all did they understand the nature of a life which had its beginning and its end, its centre and circumference, *in the simple principle of faith*.

"Turned by the conversation of Madame Guyon from the outward to the inward, led to reflect upon their own situation and wants, they saw that there is something better than worldly vanity, and began to seek a truer, sincerer, and higher position. They understood and felt deeply, for the first time, that religion is a *life*, and that they only are wise, and true, and happy, who *live* to God. Precisely how far this moral and religious revolution went in this institution is not known. Certain it is that a seriousness pervaded it, such as had not existed there before; there was a general recognition of the claims of God, and the spirit of faith and prayer, of

purity and of true benevolence, took in a great degree the place of thoughtless scepticism and of frivolous gaiety."

A passage is in place here from a letter of Madame Guyon to one of the pupils of St. Cyr, showing the depth and thoroughness as well as practicability of her interest and instructions.

"I have heard the news of your illness, and not without being sensibly affected by it, but it has been a great satisfaction to me to find that God has been present with you, and that your outward sorrows have had an inward reward. Afflictions are the allotment of the present life; and happy will it be, Mademoiselle, if you shall learn the great lesson of always improving them aright. This, I think, you will be able to do, if you are faithful to the *inward voice*.

"Of the inward voice, or the voice of God in the soul, I will endeavour to give you my views, more distinctly than I have hitherto done, because it seems to me a matter of great practical importance that you should understand what it is. This voice is not an audible voice, as the name might seem to imply; but simply an act of the judgment, an internal and silent decision of the mind. But it is God's decision; or, if you prefer it, it is God's *voice*; the voice of God in the soul.

"One of the most important conditions on which we can have this inward Divine utterance is this: *The soul must be in perfect simplicity*. That is, it must be free from human prejudice and passion. All such prejudice, and all inordinate action of the passions of whatever kind, tend to pervert the judgment. And a judgment formed under such influences, and which therefore is necessarily a perverted one, can never be the decision or voice of God. It is an easy thing to grieve the spirit of God. He dwells in and guides the soul, which, in looking at God's will alone, is in *simplicity*. But He leaves the soul which is under any degree of selfish bias,

"In order, therefore, to experience the inward Divine guidance, and to hear the voice of God in the soul, we must lay aside all interests of our own, which are inconsistent with God's will, and also all such interests and claims of our friends. Prejudiced neither in favour of anything, nor prejudiced against it, but laying both our inclination and our aversions on the Divine altar, it is necessary for us to possess a mind, if we may so express it, *IN EQUILIBRIO*; that is to say, which is balanced from motives of self, neither one way nor the other, and which remains in this state of strict and unselfish impartiality until it is decided to some course of action by a motive drawn from God's will alone. Such a decision, which God not only recognises but *makes*, is truly God's voice.

"To those who are wholly consecrated to God, and who fully believe in His promises, this voice is sure. In other words, God, acting through their sanctified judgments, will not fail to guide them in the right manner, so far as their own moral responsibility is concerned, and in such a way also as will please Himself. And it is my prayer that you will have this inward Divine guidance. Give me the satisfaction of hoping and believing that you will not rest contented with anything short of this state."

There is also extant a letter to one of the pupils of St. Cyr, who had become a wife, and who in that relation seems to have been anxious to retain her religion, while conforming in some particulars to the world. In it Madame Guyon intimates that the great majority of those who profess an interest in religious things, those who are religious teachers and guides, as well as those who are seekers of religion, are too ready to be satisfied with show and semblance :

"They ornament and enrich the exterior of the ark, forgetting that God commanded Moses to begin with the inside, and overlay it with gold, and afterwards to ornament the outside. Like the Pharisees of old, they make clean the outside of the cup and platter, but leave the inside impure. In other words, while they make a

good appearance to men outwardly, they are inwardly full of self-love, of self-esteem, of self-conceit, and of self-will. How different the religious state, if such it may be called, of these persons, from that of our departed friend. . . .

"You have done well in laying aside the unnecessary ornament to which you refer. I entreat you never to wear it again. I am quite confident, also, that if you would listen to the secret voice that speaks in the bottom of your heart, you would find more things to put off. Perhaps you will say, that you must regard your husband's feelings as well as your own. This is true, but I am persuaded that in his present favourable disposition you will please him as much by laying aside those ornaments as by wearing them.

"Consider what you owe to God, and promptly crucify all the pretexts of nature. You will never make any such crucifixion of the desires and pretences of the natural life, without drawing down some returns of Divine grace upon your soul. He who promised a recompense even to a cup of cold water given for His sake, will not fail, on the same principle, to regard and to recompense with His favour the self-denial of His children, even in the matter of dress.

"A Christian woman should be distinguished from others by a neat and modest dress, but not by a dress so affected and ornamented as to attract attention. It is not necessary, however, to lay down an invariable rule. It is very proper, undoubtedly, that you should wear apparel which is suited to your situation and rank in life ; but you will pardon me for suggesting the propriety and duty, besides the alteration to which I have already referred, of putting off those superfluous ribbons. I am confident that, in so doing, you will be not less pleasing in the eyes of your husband ; and that you will be much more so in the eyes of Him whom you wish to please above all. . . . Most earnestly I beseech you to be faithful to Him. In following the Divine guidance, and in doing the Divine will, you will find a thousand times more satisfaction than in all the pleasures which the world can impart to you."

It was by these instructions and correspondences with the inmates of St. Cyr, and other institutions, and the results thereof in families of note, that public attention

was again directed to Madame Guyon, after the lull of her first imprisonment. Labouring constantly in the interest of personal religion, and blessed to an extent rarely before witnessed; listened to with attention by the ignorant, and criticized by the learned, her name came once more into general notice; and agreeably to the word of the Apostle, "all that will live godly in Christ Jesus shall suffer persecution," she once more incurred intense hostility. Her enemies, seeing the difficulty of quenching the light of her piety by any ordinary means, resorted to measures the most inhuman and dreadful. Attempts were made through the instrumentality of one of her servants, who was probably bribed for that purpose, to put her to death by poison. "One of my servants," she says, "was prevailed upon to give me poison; after taking it, I suffered such exquisite pains, that without speedy succour I should have died in a few hours. The servant immediately ran away, and I have not seen him since. At the time it did not occur to me that I was poisoned, until my physicians came in and informed me that such was the case. My servant was the immediate agent in this wicked attempt, but I am in possession of circumstances which go strongly to show that others originated it. I suffered from it for seven years afterward."

The excitement against her now raged so violently, that it was thought prudent to leave her house, and to remain in entire concealment for some months. And it was at this time that certain of her friends, fearing other

acts of personal violence, or that injurious impressions, made on the minds of those in authority, might lead to a renewed imprisonment, drew up a memorial addressed to the King, Louis XIV., the object of which was to give a correct account of the incidents of her life, and of her motives of action, with a view to vindicate and protect her. This memorial was drawn up with the approbation of Madame Maintenon, who thought it proper, before it was employed in the way intended, to show it to Madame Guyon herself.

But "this paper," she says, "although it was a pleasing evidence of the kindness of those who had a share in framing it, gave me no little uneasiness. I had doubts whether it was the will of God that I should be protected and vindicated in that manner. I was jealous of myself, lest I should be found improperly resting upon a human arm, or too eager to be relieved from that burden of trial which God's wisdom had seen fit to impose. Such were my feelings on this point, that I earnestly requested my friends not to take this course, but to leave me to the natural developments of Providence—to be vindicated or to suffer, as my heavenly Father might see best. They respected my wishes, and this memorial was accordingly suppressed."

The acquaintance of Madame Guyon with Fénelon, began about this time, 1687, and his sympathy with her and adoption of her views, make their history henceforth closely interwoven. It was in him she realized

the truth of Schiller's remark, that they who live *for* their faith, shall at length find their *faith living*. And of that other saying, The best evidence of Christianity is a Christian.

The correspondence between these two eminently holy and every way remarkable persons is in the highest degree instructive ; and no limit can be assigned to the influence of Madame Guyon, if considered only in reference to her relations to the world-renowned Archbishop of Cambray, author of "Adventures of Telemachus," "The Fables," "Dialogues of the Dead," "History of the Ancient Philosophers," "Maxims of the Saints in the Interior Life," etc.

Professor Upham remarks that if the writings of Fénelon, taken in all their relations and all their results, have exerted an influence probably not inferior to that of almost any other man, it ought not to be disguised, that it was a woman's mind operating upon the mind of their author, from which no small portion of the light that pervades and embellishes them proceeded. And he adds :

"This is another among the many facts which go to show the vast extent, as well as the great diversity, of woman's influence. She not only forms men in childhood and youth, by that maternal influence which exceeds all other influence in wisdom, as well as in efficiency ; but in maturer years, her power, though less obvious perhaps, does not cease to exist. Many are the minds whose controlling energy is felt in the movements and the destiny of nations, that have been sustained and guided in their seasons of action and endurance, in the origination of plans of benevolence and patriotism, and in the fortitude which carried them into effect, by

the inspirations of woman's genius and the generous purity of her affections ; and it may properly be added, that none need this influence more than *truly great men*. None are so great in this life as to be beyond the need of support ; and there is something in our nature which proclaims that the kind of support which they most frequently and most deeply need, is to be found here. Occupied with great conceptions, placed in hazardous and trying situations, burdened with anxieties, and pressed with peculiar temptations, who need more than they the consolations of woman's sympathy, and the suggestions of her prudence ?"

It is worthy of notice that Madame Guyon, in all her labours, appreciated with true insight relations and effects. The soul of Fénelon, in itself considered, was not more dear to her than that of any other person. But when she considered the relations in which he stood, and the influence he was capable of exerting, and that his mind was to be brought into contact with the minds of princes and kings, she felt more deeply than can be expressed how necessary it was that he should be delivered from the power of inferior motives, and that he should act and live, as she expressed it, only in the Lord.

A letter is preserved, dated Paris, Aug. 15, 1689, written to Fénelon on the very day after his appointment to the office of preceptor to the Duke of Burgundy, grandson of Louis XIV., and heir apparent to the throne of France ; in it she says :—

"The last time I attended the religious service of the Mass at which you administered, I had an impression on my mind, without being able to tell why it should arise, that I might not hereafter have so frequent opportunities to unite with you in this service. As my thoughts were thus directed to yourself, the secret prayer arose

from my heart, Oh, that amid the artifices of the world to which he is exposed, he may ever be a man of simple and childlike spirit ! I understand now, better than I did then, why it was that the Lord gave me such earnest desires in your behalf. . . . You are called in God's providence to aid and superintend in the education of a prince—a prince, too, whom, with all his faults, God loves, and whom, as it seems to me, He designs to restore spiritually to Himself ; and I have the satisfaction of believing that, in the discharge of this important office, you will feel it your duty to act in entire dependence, moment by moment, on the influence of the Holy Spirit. . . . As I was thinking this morning, in connection with your character and your position in society, of the deep interest which I had felt and continued to feel, the thought arose in my heart, Why is it thus ? Why does the heavy responsibility of this watching and praying rest upon and consume me ? I am but a little child. But a voice seemed to utter itself in my heart, and to reply, Say not that thou art a little one. I have put My word in thy mouth. Go where I shall send thee ; speak what I shall command. I speak, then, because I must do what the Lord has appointed me to do, and because the Lord employs me as an instrument, and speaks in me. Already my prayer is in part answered. When the work is completed, and when I see in the full sanctification of a soul that is so dear to me all that I have looked for, then shall I be able to say, ' Now, Lord, let Thy servant depart in peace, for mine eyes have seen Thy salvation.' ”

It was mainly Fénelon's indorsement of Madame Guyon's views of holiness by faith, and the principles of the Inward Life, or the New Spirituality, as it was termed, that called towards her the attention of Bossuet, Bishop of Meaux, known and gloried in by Roman Catholics as “ Defender of the Faith,” confessedly the head of the French Church, and then the most distinguished of the theologians of Europe. He was chief of three eminent Commissioners appointed by Louis XIV.

to make examination of the writings and life of Madame Guyon, and to recommend and do whatever they might think proper in her case. Several interviews were had, the first in September, 1693, and later on in 1694.

The record of the conversations and conferences between this powerful prelate and Madame Guyon, occupying nearly forty pages of the second volume, constitutes one of the most unique and interesting portions of this work. There are passages in it so pithy and suggestive, and that at the same time shed such light upon the views and experience of Madame Guyon and the principles of (so called) Perfect Love, as to be of great value to those who are in quest of the truth. These condensed and combined extracts will show the animus and drift:—

BOSSUET.—When we see persons going so far as to speak of a love to God without any regard to self, of the entire sanctification of the heart, and of Divine union, have we not reason to fear that there is some illusion? We are told in the Scriptures that there is none that doeth good and sinneth not.

MADAME GUYON.—There is no one, with the exception of the Saviour, who has not sinned, and no one who may not be described as a sinner. There is no one who is not, and will always be, entirely unworthy. Even where there is a heart which Divine grace has corrected and has rendered entirely upright, there may still be errors of perception and judgment, which will involve relatively wrong and injurious doing, and render it necessary, therefore, to apply continually to the blood of Christ. But, while I readily concede all this, I cannot forget that we are required to be like Christ; and the Saviour Himself has laid the injunction upon us to love God with all our heart, and to be perfect as our heavenly Father is perfect. My own experience has added strength to my convictions.

BOSSUET.—Personal experience is an important teacher. And as you have thus made a reference to what you have known experimentally, you will not think it amiss if I ask the question, whether you regard yourself, as public opinion asserts to be the case, as being the subject of this high religious state, and as possessing a holy heart?

MADAME GUYON.—If you understand, by a holy heart, one which is wholly consecrated and devoted to God, I see no reason why I should deny the grace of God, which has wrought in me, as I think, this great salvation.

BOSSUET.—The Saviour, Madame, speaks in high terms of the man who went up into the temple, and smote upon his breast, saying, God be merciful to me a sinner.

MADAME GUYON.—If I may be allowed to speak of myself, I think I may say that I, too, have uttered the same prayer. I, too, have smitten upon my bosom in the deep anguish of a rebellious and convicted spirit. I can never forget it. Months and years witnessed the tears which I shed; but deliverance came. My wounds were healed; my tears were dried up; and my soul was crowned, and I think I can say with thankfulness is now crowned, with purity and peace.

BOSSUET.—There are but few persons who can express themselves so strongly.

MADAME GUYON.—I regret that it is so, and the more, because it is an evidence of the want of faith. Men pray God to be merciful, without believing that He is willing to be merciful; they pray for deliverance from sin and for full sanctification without believing that provision is made for it; and thus they insult God in the very prayer which they offer. Can it be possible that one like yourself, who has studied the Scriptures so long and so profitably, can doubt of the rich provisions of the Gospel in this matter, or deny, in the long catalogue of the saints of the Catholic Church, that any of them have been sanctified?

BOSSUET.—I am not disposed to deny that the doctrine of sanctification, when properly understood, is a doctrine of the Catholic Church. But I cannot deny that I am slow to admit the existence of this great blessing in individual cases. Conceding that the promises of God are adequate to those great results, and admitting

the general truth of the doctrine of sanctification, I must still offer inquiries which involve very serious doubts in relation to some of its aspects, as they are presented in your writings.

I am glad to find that you entertain such views of Christian perfection as are consistent with lowliness of spirit. But is it a mark of Christian lowliness to disregard the principles and practices which have been sanctioned by the wisdom and piety of many ages? In your "Short Method of Prayer" there are some expressions which seem to imply that the austerities and mortifications which are practised in the Catholic Church are not necessary.

MADAME GUYON.—I admit that my views and practices differ in this particular from those of some other persons. I cannot say that I do now, with the views which I at present have of the power and the applications of faith, attach that importance to austerities and physical mortifications which I once did. My view now is this: Physical sufferings and mortifications, which tend to bring the appetites into subjection, and to restore us in that respect to harmony with God, are of great value; they are a part of God's discipline, which he has wisely instituted and made operative in the present life; but then they should not be self-sought or self-inflicted; but should be received and submitted to, as they come in the course of God's providence. Crosses are good; our rebellious nature needs them; not those, however, which are of merely human origin, but those which God Himself makes and imposes.

BOSSUET.—I am doubtful whether your views on this subject ought to be considered satisfactory. But we will leave them for the present, to be further examined, perhaps, at some future time. I ask again, Is it consistent with Christian humility, with true lowliness of spirit, to lay down the principle, as I find you have done in the work entitled *THE TORRENTS*, that souls in the highest religious state may approach the Sacramental Communion, and may partake of the sacred element which is offered in it, without special preparation?

MADAME GUYON.—I am entirely confident that the highest religious experience is not opposed, and cannot by any possibility be opposed, to the truest humility. I say further, that I fully appreciate the great importance of a careful and thorough preparation for the occasion of the Holy Eucharist. But still it seems to

One that a soul wholly devoted to God and living in the Divine Presence, moment by moment, if it should be so situated as not to enjoy the ordinary season of preparatory retirement and recollection, would still be in a state to partake of the sacramental element, and would be accepted in it.

BOSSUET.—You sometimes describe what you consider the highest state of religious experience as a state of *passivity*; and at other times, I believe, speak of it as *passively active*. I confess that I am afraid of expressions which I do not fully understand, and which have the appearance, at least, of being somewhat at variance with man's moral agency and accountability.

MADAME GUYON.—I am not surprised at your reference to those expressions. I will endeavour to explain. In the early periods of man's religious experience, he is in what may be called a *mixed life*, sometimes acting from God, but more frequently, until he has made considerable advancement, acting from himself. His inward movement, until it becomes corrected by Divine grace, is self-originated, and is characterized by that perversion which belongs to everything coming from that source. But when the soul, in the possession of pure or perfect love, is fully converted, and everything in it is subordinated to God, then its state is always either passive or passively active.

BOSSUET.—You use this complex term, *passively active*, I suppose, because there are two distinct operations to be expressed, namely, the act of preparatory or *preventive* grace on the part of God, and the co-operative act on the part of the creature; the soul being passive or merely perceptive in the former, and active, although always in accordance with the Divine leading, in the other. Is your doctrine, then, in this particular, much different from that of antecedent or preventive grace, which we generally find laid down in theological writers, and which implies, in its application, that there is no truly good act on the part of the soul, except it be in co-operation with God?

MADAME GUYON.—I do not know that the difference is great; perhaps there is none at all. I am willing to acknowledge that I am but little acquainted with theological writers.

BOSSUET.—Would it not be desirable, Madame, that those who

exercise the function of public teachers should have such an acquaintance? As women are not in a situation to go through a course of theological education, it has seemed to me that it would be well for them to dispense with public missions till they are in a situation to avail themselves of a higher intellectual culture.

MADAME GUYON.—I do not doubt, sir, that your remark is well meant. The want of such qualifications as those to which you refer has frequently been with me a subject of serious consideration and of some perplexity. Nevertheless, I sincerely believe, that it is God who has given me a message, in a humble and proper way, to my fellow-beings; but I am aware of its imperfect utterance. Yet, in His great wisdom, He sometimes makes use of feeble instruments. And I have thought, as He condescended, on one occasion at least, to employ a dumb animal to utter His truth, so He sometimes makes use of a woman for the same purpose.

BOSSUET.—I hope that I have experienced something of the grace of God; but I am free to acknowledge that I have not arrived at what you, and other writers who sympathize with your views, call the *fixed state*. Is it possible for any one to believe that any Christians, however devoted they may be, will arrive at a state in the present life where there are no vicissitudes, and where there is perpetual sunshine? This is another point on which it would give me great satisfaction to obtain your explanations.

MADAME GUYON.—I regret that you find it necessary to speak of a defect of personal experience. The theology of the head is often obscure and uncertain without the interpretation of the higher theology of the heart. The head sometimes errs, but a right heart, never. All that is meant by the *fixed state* is a state which is established, which is comparatively firm, which is based more upon principle than upon feeling, and lives more by faith than by emotion. Those who live by faith, who see God equally in the storm and the sunshine, and who rejoice equally in both, know what I mean; while those who do not thus live can hardly fail to be perplexed. Is a fixed state, understanding the terms in this manner, less desirable than an unfixed state? Is there anything which is to be specially commended in the alternations of energy and of weakness, of faith and of unbelief, which characterize the lives of ordinary Christians?

BOSSUET.—It is understood that those who arrive at the highest religious state are so far above the common wants, or rather suppose themselves to be so far above such common wants, as not to recognise and urge them in acts of supplication. But it is hardly necessary to say to you that the Scriptures command us to pray always, to pray without ceasing. And it seems to me very clear that prayer is a thing not only of perpetual command, but of perpetual obligation.

MADAME GUYON.—So far from the truth is it that persons who have experienced the blessing of PURE OR PERFECT LOVE cease to pray, that it is much nearer the truth to say that they pray always. Certain it is that prayer is always in their hearts, although it may not be always spoken. We sometimes call this state of mind the Prayer of Silence. It is, perhaps, a prayer too deep for words; but it is not on that account to be regarded as *no prayer*.

In general, the state of mind in those who have experienced the blessing of a perfectly renovated heart and life is to have no desire or petition for anything in particular, but to desire and choose for one's self only what God desires and chooses. Emotional excitement is not always identical with true religious experience, still less with the highest kind of experience. Great physical agitation, originating in strong emotions, is generally connected, either directly or indirectly, either at the time or at some antecedent period, with a high degree of inward resistance. But in the highest degree of experience, all such resistance is taken away; the whole soul is in harmony both with itself and with God, and there is quietness such as the world does not know; a great inward and outward calm.

BOSSUET.—This is in part a digression. Let us return to the subject of which we were speaking,—upon prayer. If I understand you, your soul *rests*. That is to say, it is satisfied with what it now has in God; and you have nothing to pray for *in particular*.

MADAME GUYON.—I think the term *rest* truly expresses the state we speak of. It is the rest of faith. But such a state does not exclude prayer. On the contrary, the sanctified soul is, by the very fact of its sanctification, the continual subject of that prayer which includes all other prayer, namely, *THY WILL BE DONE*. When the

whole Church can utter that prayer with one and a true heart, the world will be renovated. But this prayer in which the holy soul rests, as in its pleasant and perpetual home, is not at all inconsistent with *specific* prayer. God, who has a regard to our situation, and to the relations which we sustain, and who has the control of the mind that has given all up to Himself, does not fail to inspire the consecrated soul with specific desires appropriate to time, places, and persons,—though always in subordination, as they always ought to be, to His holy will.

BOSCHET.—The state of mind which you advocate is supposed to lead to inaction. And I should be glad to hear what can be said in relation to the prevalence of an impression which is certainly an unfavourable one.

MADAME GUYON.—The foundation of this idea is in the fact, I suppose, that the truly holy soul ceases from all action which has its origin in merely human impulses. It is the characteristic of souls which are in this state, that they move as they are moved upon by the Holy Ghost. "As many as are led by the Spirit of God, they are the sons of God." They move, therefore, in God's order, neither falling behind by indolence, nor precipitated by impetuosity. They move in God's Spirit, because they are sustained by faith; benevolent, just, immutable in their purpose, so far as immutability can be predicated of anything that is human, but always without violence. Such sometimes appear to be inactive, because their action is without noise. But they are God's workmen; the true builders of His great and silently rising temple, and they leave an impression, which, although it is not always marked and observable at the time, is deep, operative, and enduring. In this respect, at least, I think we may say that they are formed in the Divine likeness. God is the great operator of the universe; but what He does is generally done in silence. The true kingdom of God comes "without observation."

BOSCHET.—There are some expressions in your writings, and it is the same in other writings of a similar character, which seem to imply the extinction of all desire. Man is a perceptive and sentient being; and I do not hesitate to say that the extinction of all desire, so far from rendering him more religious, would render him a brute

MADAME GUYON.—I am aware that those who have gained the inward victory very frequently speak of the extinction of desire as a characteristic of this state, and as an evidence of it. But I suppose their meaning can be only this: They have lost all natural or unsanctified desire; they do not desire anything in themselves and of themselves; anything *out of God*, in the sense of being irrespective of His will.

Their faith necessarily takes the form of believing that everything in their situation, with the exception of sin, is in accordance with God's will, and cannot be otherwise. Consequently, all their desires are met in the occurrences of each moment. Hence it is natural for such persons, for this reason, as well as because all unsanctified desires are in reality dead, to speak of their being without desire.

And (to continue this thought in the language of Madame Guyon, found elsewhere) the truly purified soul, in the simplicity of its temper and in its relations to God, is like pure water. As water yields with unparalleled readiness to the slightest human touch, so does the holy soul yield, without any resistance, to the slightest touch of God, to the slightest intimations of the Divine will. And as water is without colour, but is itself susceptible of all colours, so the holy soul, colourless in itself, reflects the hues, whatever they may be, which emanate from the Divine countenance. And again, as water has no form of itself, but takes the form of the vessels, almost endless in variety, in which it is contained, so the holy soul takes no position or form of itself, but only that which God gives it.

The last of the conferences, from which the foregoing passages have been condensed, took place on the 30th of January, 1694, and continued during the whole afternoon and evening. It was a most trying ordeal, requiring on the part of Madame Guyon great quickness of thought, readiness of resource, purity of intention, simplicity and patience, and, inclusive of all, faith in God.

Professor Upham says that the acute and discriminating mind of Bossuet, formed to grapple with the most

difficult subjects, subjected her to an examination, both intellectually and religiously, such as she had never passed through before. But he had the satisfaction of finding her, to a degree beyond his anticipations, ready to acknowledge where she seemed to be wrong, to explain where she was obscure, and to defend herself beyond the ordinary power of either man or woman where she knew and felt herself to be right.

She acknowledges herself to have been so agitated in one or two instances by the authoritative and seemingly dictatorial style of the prelate and by his ponderous roughness of manner, as to lose her recollection, so that she was unable to explain some things which she wished to make clear. A severe illness ensued of forty days' continuance, during which she was enabled to dictate a few letters to religious friends, and when the great change appeared near at hand, her soul rested calmly in God.

Repeated and searching examinations were afterward made of her, singly and in a body, by the Commissioners of Inquiry, and they required the manuscript of her autobiography, so far as it was then written, to be laid before them, together with copies of her books on "Prayer," "The Torrents," "Commentaries on Different Parts of the Scriptures," and what was afterward published under the title of "Justifications of the Doctrine of Madame Guyon."

She was placed for a time in the Convent of St. Mary in the town of Meaux, where Bossuet resided, in order that

he and the other commissioners might become the better acquainted with her. After repeated interviews and examinations, two of the commission were so impressed in her favour that no act of condemnation could be passed. But a document was drawn up and published, entitled *The Articles of Issy*, from the name of the village where the sessions of the commissioners were held. They were thirty-four in number, and gave the views of the authors upon the subject of PURE LOVE, which was the expression at that period for the highest religious experience.

This was far from satisfying the enemies of Madame Guyon, who demanded nothing less than her denunciation and silencing as a heretic. At their instigation, after a few months' longer abode in the Convent of St. Mary, Bossuet came to her with a Pastoral Ordinance and Letter, in which he noticed and condemned some of what he regarded to be the prevalent religious errors of the time, and asked her signature in acknowledgment of her participation in the same as a heretic. To this she replied : " I came into your diocese and placed myself under your care, in order that you might the more fully ascertain my character and way of life. Is it possible that a prelate will so abuse the good faith thus reposed in him, as to try to compel me to do things which my conscience requires me not to do ? I hoped to find in you a FATHER, and I trust that I shall not be disappointed."

" I am a father," responded Bossuet, " but I am a *father of the Church*. It is not a question of words ; it is not a thing to be talked about, but to be done. All I

can say is, if you do not sign what I require, I will come with witnesses, and, after having admonished you before them, I will inform the Church of you, and we will cut you off as we are directed in the Gospel."

"Then," said Madame Guyon, "I can appeal to God alone as the witness of my sincerity. I am ready to suffer for Him, and I trust He will give me grace, that I may do nothing against my conscience. I say this, I hope, without departing from the respect I owe you as a bishop."

After this and repeated efforts to procure a confession of error and heresy, finding her resolved and firm, neither to be frightened nor cajoled into any statement against her conscience, he gave her to understand that, although not himself altogether satisfied with her views, he should express less dissatisfaction if her enemies would allow him to rest.

And in one of his letters to the prioress of the convent, he said he had examined the writings of Madame Guyon with great care, and found in them nothing censurable, with the exception of some terms which were not wholly conformed to the strictness of theology; but that a woman was not expected to be a theologian, and that it was not anything in himself which persecuted her, but the violence of her enemies.

Finally, after a six months' residence at Meaux, he gave her a certificate with his name subscribed, in which, while he made but slight reference to her doctrines and gave no explicit condemnation of them, he spoke in very

favourable terms of her character and conduct. At the same time the authorities of the convent showed their appreciation of their guest in this paper :—

"We, the prioress and nuns of the visitation of St. Mary of Meaux, certify that Madame Guyon, having lived in our house, by order of our Lord Bishop of Meaux, our illustrious prelate and superior, during the space of six months, far from giving us any cause of trouble or uneasiness, has afforded us much edification. We have remarked, in all her conduct and in all her words, a great regularity, simplicity, sincerity, mortification, meekness, and Christian patience ; a true devotion and esteem for whatever pertains to our most holy faith, especially the mystery of the incarnation and of the holy infancy of our Lord Jesus Christ. It would be a favour and a great satisfaction to our whole community if the said lady would choose, as a place of retreat, to spend the rest of her days in our house. This protestation is made without any other view than that of giving testimony to the truth."

On the 9th of July, 1695, she was quietly taken by friends from the sheltering convent at Meaux to the house of her daughter in Paris. But no sooner was it known she was there, than her enemies started into new life, and the whole city was in an uproar, making it necessary that she should be hidden in an obscure tenement in the Fauxbourg of St. Antoine, where she lay concealed about five months, with her faithful maid-servant, La Gautière, whose love for such a mistress was, as Steele said of another, equal to a liberal education for herself.

As to Bossuet, there was evidently a conflict in the mind of this distinguished prelate between conscience and his love of truth, in favour of a persecuted woman,

on one side, and his personal ambition and the desire to please his royal master, on the other side. But when the intolerant hounds of Rome began to bay so vehemently at the new doctrine of holiness by faith and its author, and the bigoted King again took the alarm, and even Madame Maintenon dared no longer intercede, then Bossuet yielded, and even had the meanness to write to Madame Guyon and request her to return the certificate to her good character and conduct, which he had voluntarily given her while residing in his bishopric.

In answer to the application for this certificate, Madame Guyon informed the prioress of the convent that she had placed it in the hands of certain members of her family; that her friends, after the violent attacks made upon her character, thought they had need of it for her vindication, and there was no reason to think they would be willing to part with it. From this time is to be dated the settled aversion of Bossuet—until she was taken by letter of arrest * on the 27th December, 1695.

* The Marquis of Dangeau in his *Annals of the Court of Louis XIV.*, from 1684 to 1720, mentions the arrest in these terms: 1695, Jan. 20th. The King caused Madame Guyon to be arrested a few days ago, and sent to the Castle of Vincennes, where she will be strictly guarded, apparently for a long time. She is accused of having maintained, both by word of mouth and by her writings, a very dangerous doctrine, and one which nearly approaches to *heresy*. She has imposed upon many persons of eminent virtue. A long search was made for her before she could be taken. She was found in the Fauxbourg of St. Antoine in great concealment.

PERIOD THE FIFTH: PERSECUTIONS, IMPRISONMENT,
DELIVERANCE, REST, TRANSLATION.

We reach now the fifth period in the extraordinary personal history and spiritual experience of this saintly confessor and witness to the faith, of whom the world was not worthy. We have seen how in the case of this truly holy and heroic woman, hitherto, in every emergency,

Faith lent its realizing light—
The Invisible appeared in sight.

We shall see it still more clearly further on. For in her was sweetly exemplified the truth of Jeremy Taylor's remark: Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady Hand by which they are ruled; beyond them, to the sweet and beautiful end to which by that Hand* they will be brought.

* God adjusts what He imparts, not only to the capacity of the recipient, but to the attendant circumstances. He gives here a little, and there a little; casting brightness around the skirts of the clouds that overhang us, mingling light with darkness and darkness with light, so that those who walk in some things in the day of open vision may still be said to walk in other things in the night of faith. God is not more the God of nature than He is the God of the living soul. He prepares the track of the soul, not so much by displacing outward obstacles as by preparing the soul itself; and when by His direct agency the soul is dislodged of its idols, its flight is free and unembarrassed to God Himself.—*Fichte's Destination of Man.*

It was by order of Louis that her final arrest and imprisonment took place; first in the Castle of Vincennes, thence in that of Vaugirard, and last in that dread tomb of liberty, the awful Bastille itself, whose massive key now hangs in the hall of Mount Vernon, the gift of Lafayette to our immortal Washington, soon after its destruction in the French Revolution, and the only visible memento handed down to the ages of a despotism now happily overthrown for ever.

Soon after her imprisonment Bossuet sent to Fénelon, for his approbation, the manuscript of a work in refutation of Madame Guyon, to the composition of which he had been devoting his entire energies for several months, deeming it necessary to crush, if possible, at a blow, movements that might result in the birth of a new Protestantism from the very bosom of France.

Fénelon was too conscientious to express approval of this book, and he not only made an honest statement of reasons for his disapproval thereof, but addressed himself to the composition of a work entitled "The Maxims of the Saints," which was meant as a defence of Madame Guyon. It was an exposition of her views as Fénelon understood them, and as she had explained them to him in private. It may be regarded as an authoritative digest of the doctrines of Pure Love and the Inward Life, of great value to the theologian or controversialist, and not less so to the private Christian for the intelligible garb which they are here clothed in by the editor of these volumes, and for the prominence they give

to the fact and the mode of sanctification by faith in this life.

We should like, if there were room, to give a critical analysis of this work, which is comprised in forty-five articles, and the substance of it, in the Protestant aspect, given by Professor Upham in some fifty pages of the second volume of these *Memoirs*. A few paragraphs from the closing article are in place and to our purpose here, in which Fénelon enforces the practical bearing of the doctrine discussed in the previous forty-four sections. The doctrine of pure love, he says,

"Involving, as it does, the entire transformation of our nature, and the state of Divine union, has been known and recognised as a true doctrine among the truly contemplative and devout in all ages of the Church. The doctrine, however, has been so far above the common experience, that the pastors and saints of all ages have exercised a degree of discretion and care in making it known, except to those to whom God has already given the attraction and light to receive it. . . . To this state, whether we call it Transformation, or Pure Love, or the Divine Union, or by whatever other name, it is the duty of all Christians to make efforts to arrive. . . . Strive after it; but do not too easily or readily believe that you have attained to it.

". . . . A soul free from selfishness, true holiness of heart, is the object at which the Christian aims. He beholds it before him, as an object of transcendent beauty, and as perhaps near at hand. But as he advances towards it, he finds the way longer and more difficult than he had imagined. But if, on the one hand, we should be careful not to mistake an intermediate stopping-place for the end of the way, we should be equally careful, on the other, not to be discouraged by the difficulties we meet with; remembering that the obligation to be holy is always binding upon us, and that God will help those who put their trust in Him. Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our FAITH."

The interviews and correspondence of Fénelon and Madame Guyon are replete with instruction and originality. The mutual communications of two such minds upon the principles of the life of God, in the soul of man, upon inward experimental religion, could not be otherwise than of deepest interest and attraction. There are gems of thought sparkling there too precious not to be put into the circulation of Christian literature.

In the first letter of Madame Guyon to Fénelon, after a protracted interview at the house of the Duchess of Bethune in November, 1688, transmitting to him some of her writings, she says (quoting its expressions not connectedly, but here and there): "For seven days past I have been in a state of continual prayer for you. My soul, presenting constantly its object before God, that God's will might be accomplished and His glory manifested in it, has been like a lamp that burns without ceasing."

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Again, in another letter, referring to the experience recorded in the eighth of Romans : Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us *with groanings which cannot be uttered*, she writes : " So deeply absorbing has been the application of my soul to God on your account, that I have slept but little the past night ; and at this moment I can give an idea of my state only by saying, that my spirit, in the interest which it feels for your entire renovation, burns and consumes itself within me. God appears to be making me a medium of communicating good to yourself, and to be imparting to my soul graces which are ultimately designed to reach and to bless yours."

" But while God is blessing and raising you in one direction, He seems to be doing that which may be the means of profitable humiliation in another, by making a woman, and one so unworthy as myself, the channel of communicating his favours. Yet I, too, must be willing to stay where God has placed me, and not refuse to be an instrument in His hands. It is because I am an instrument, which He employs as He pleases, that He will not let me go.

" He holds me incessantly, and still more strongly than ever, in His presence. And my business there is to present you before Him, that His will may be accomplished in you. And I cannot doubt that you are entering into union with Him, because I find that my own soul, which has already experienced this union, is entering into union with you through Him ; and in such a manner as no one can well explain who has not had the experience of it. . . .

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had died, His system would have taken its place as only one of many. He saw this Himself, for He affirmed that greater works than He had done were to follow. The supernatural in His acts was a foundation for the time to come. It was evidence as far as it went and as long as it would live, but left by itself its influence would be measured and in time disappear. Inclined as men have been to dispute the miraculous, those wonders and signs must have been increasingly difficult to establish had they not been followed by the greater works. The world and the new religion required something more powerful than even the life again of a man dead, or the feeding of five thousand from a few loaves and fishes, or giving sight to a man born blind. The blind would again become sightless, the thousands hungry, and the raised man again die. They were evidences for a time, but unsupplemented by a continuous and ever-repeated miracle could not live. They were great, but not the greatest. The greatest was yet to come. There could be greater miracles without Christ's presence than with it. In fact, it was necessary for Him to go away that the greatest work might be accomplished.

"What did He find in the world? The works of the flesh. How fearful the thralldom of evil and sin! Men were engaged in working all uncleanness with greediness. Lust, war, rapine, violence abounded. How was it possible to bring in the spirit of the Sermon on the Mount and the fruits of the Spirit; viz., love, joy, peace, faith, temperance, virtue? How could men be made over, and led to love all that was honest and of good report? This was the problem before the Christian faith. It had to meet a world of barbarians, of haters of all that was good, of those who were licentious, without natural affection—such catalogues of sin as are detailed in the Epistles.

"The Epistles did not fall back on Christ's miracles; they leave them even unmentioned. The hope of the apostles was not in these, but in the greater works. That work was in the coming of the Holy Spirit. Thus was Christ's life to be continued, Christ's miracles to be supplemented, and the supernatural to be ever pre-

place it in opposition to reason. On the contrary, we only say what is sustained both by St. Paul and St. Augustine, when we assert that it is a *very reasonable thing to believe*.

sent. This was the 'fifth Gospel.' To give a man a new heart, a heart of love, of penitence and faith, was greater than to raise him from the dead ; to feed the world with the Gospel diviner than to feed five thousand ; to give sight to a soul more wonderful than to restore sightless eyes. The Gospel had come into the world to accomplish far more than physical miracles. Miracles of the Spirit were required. Without these Christianity must prove a failure. But the Christian faith had come to renew and to regenerate the world. Such a world ! A world under the influence and agency of evil, full of the works of the flesh. In innumerable instances these have been replaced by the fruits of the Spirit. Heaven is peopled by those who have thus been saved. This is greater proof of what Christ is and for what He came than anything He did.

"This is the work for the apostles, the ministers, the Church. An apostle, a minister, a Church (and a Church is its individual members), without the Holy Spirit, is no Church, no minister, no apostle. They are to do the greater works, and these cannot be done without the Holy Spirit. The miracles of the Spirit are achieved through human agency and upon human character. They are transforming, renewing, regenerating. Could we have those of Christ, of how little avail without these greater ones ! We need Christ, but after Christ we require the Divine Spirit, as omnipotent and infinite as He who came from the Father, and as the Father Himself.

"Suppose the healings by faith reported to-day are true. Give those who claim so much for them in our day all they demand ; they are far from being equal to these wrought upon human character. It is greater to regenerate a man than to cure his rheumatism or make his lungs sound. They asked Christ to make a paralytic whole. He replied by saying, 'Thy sins are forgiven thee.' That is the first requisite. Without that nothing permanent and enduring has been done. You may feed men on music, art, and literature ; you may clothe and adorn, you may dignify and instruct,

"Faith is a different thing from mere physical and emotive impulse; and it would be no small mistake to confound those who walk by faith, in the true sense of the terms, with thoughtless and impulsive persons and enthusiasts. Faith is necessarily based upon antecedent acts of intelligence. By the use of those powers of perception and reasoning which God has given us, we have the knowledge of the existence of God. It is by their use also that we know God has spoken to us in His revealed Word.

"In that Word, which we thus receive and verify by reason, we have general truths laid down, general precepts communicated, applicable to our situation and duties. But these truths, coming from Him who has a right to direct us, are authoritative. They *command*. And it is our province and duty, in the exercise of faith in the goodness and wisdom of Him who issues the command, to yield obedience and to go wherever it may lead us, however dark and mysterious the path may now appear. Such faith, although it is not identical with reason, is still not in opposition to reason, but rests upon it. Those who walk by faith walk in obscurity; but they know there is a light above them which will make all clear and bright in its appropriate time. We trust, but as St. Paul says, *We know in whom we have trusted*.

"I illustrate the subject, Madame, in this way. I suppose myself to be in a strange country. There is a wide forest before me, with which I am totally unacquainted, although I *must* pass through it. I accordingly select a guide, whom I suppose to be able to conduct me through these ways, never before trodden by me. In following this guide, I obviously go by *faith*; but as I know the character of my guide, and as my intelligence or reason tells me that I ought to exercise such faith, it is clear that my faith in Him is not in opposition to reason, but is in accordance with it.

'On the contrary, if I refuse to have faith in my guide, and un-

you may educate and inspire, but if the carbuncle of sin is not lanced, if the evil of the heart is not purged, if there is no cure of transgression, no renewal of spirit, and forgiveness based on penitence, the greater work has not been done; and for all this you need the Holy Spirit."

dertake to make my way through the forest by my own sagacity and wisdom, I may probably be described as a person without reason, or as unreasonable; and I should probably suffer for my want of reason by losing my way. Faith and reason, therefore, if not identical, are not at variance. Fully subscribing, with these explanations, to the doctrines of faith, as the life and guide of the soul,

"I remain, Madame, yours in our common Lord,

"FRANCIS S. DE LA MOTHE FÉNELON."

To this Madame Guyon replied, that they agreed entirely in the conclusion that faith and reason, although different principles, were not opposed; but that he who lives by faith had ceased to reason on selfish principles and aims, and had submitted his reason to that higher reason which comes to man through Jesus Christ, the true conductor of souls: that the world do no more clearly understand the truth and beauty of the life of faith than the ancient Jews understood the Divine, unostentatious beauty which shone in the life of Christ. So a worldly mind, full of the maxims of a worldly life, could not estimate the pure and simple spirit of one whose heart was conformed to the precepts of Divine wisdom.

That, in her view of the nature and extent of the transformation effected in a holy soul by grace, what she terms the *disappropriation* or *unselfishness* of the will, was not to be regarded as perfect merely because the will was so broken down and submissive as to have no repugnance to anything which God in His providence might see fit to send. In such circumstances, "in a mitigated sense," the will might be regarded as dead

when in the true and absolute sense there was still in it a lingering life. There still remained a secret tendency resulting from former selfish habits, which led it to look back with feelings of interest and desire upon what was lost :

"Thus Lot's wife" (to use Madame Guyon's exact language) "had determined to leave the city of Sodom ; she rigorously proposed, in going forth from the home where she had long dwelt, to conform to the decrees of Providence which required her departure ; but still, as she passed on in her flight over the plain, there was a lingering attachment, a tendency to return, which induced her to look back. Her will, though set in the right direction, did not act in perfect freeness and power, in consequence of certain latent reminiscences and attachments, which operated as a hindrance.

"In like manner, the Jews, when they left the land of Goshen, and were on their way to the better country which the Lord had promised them, often thought with complacency of their residence in Egypt, and of what they enjoyed there. So that, while their purpose was fixed, it was not so inflexible, and so easily and promptly operative in the direction it had taken, as it would have been if it had not been under the influence of former evil habits. When the affections and the will are entirely surrendered to God, and the secret influences of former evil tendencies and habits are also fully done away, the soul may be regarded as sanctified in the higher sense, and as having become the subject of a Divine union. Such was the meaning I intended to convey ; and I believe you have received and appreciated it as I intended.

"In regard to the principle of FAITH, let me further say, that it sometimes lies latent, as it were, and concealed in the midst of discomfort and sorrow. I recollect that in the former periods of my experience, I once spent a considerable time in a state of depression and deep sorrow, because I supposed I had lost my God, or at least had lost His favour. My grief was great and without cessation. If I had seen things as I now see them, and had understood them then as I now understand them, I should have found a principle of

restoration and of comfort in the very grief which overwhelmed me. How could I thus have mourned the loss of God's presence, or rather what seemed to me to be such a loss, if I did not love Him? And how could I love Him without faith in Him? In my sorrow, therefore, I might have found the evidence of my faith. And it is a great truth, that in *reality*, whatever at times may be the *appearance*, God never does desert, and never can desert, those who believe.

"Desiring to receive from you, from time to time, such suggestions as may occur, and believing that your continued and increased experience in religious things will continually develop to you new truths,

"I remain, yours in our Lord,

"JEANNE MARIE DE LA MOTHE GUYON."

In harmony with these views are her counsels in letters of correspondence with others who had the care of souls. To one, after quoting and commenting upon the words of our Lord, *It is expedient that I go away; for if I go not away the Comforter will not come unto you*, she says: "In some future years Christ will come visibly, in the clouds of heaven. But, in the spiritual sense, and in some respects in the more important sense, he may come now; he may come TO-DAY. Oh, let us labour for his *present* coming; not for a Christ in the clouds, but for a Christ in the affections; not for a Christ seen, but for a Christ felt; not for a Christ outwardly represented, but for a Christ inwardly realized. *Thou sendest forth thy Spirit, O God! they are created; and Thou renewest the face of the earth!*—Ps. civ. 30.

"On this subject it is difficult for me to express my feelings, so strong are the desires which burn in me. When will men renounce themselves, that they may find

God? Full willingly would I shed my blood. I would lay down my life, if I could see the world seeking and bearing Christ's holy image."

To her own brother, Gregory La Mothe, connected with the Carthusians, apparently a sincere man, and more in sympathy with the views of his sister than any other member of the family, she says, among other things, expressive of her own experience inward and external: "God, by His sanctifying grace has become to me ALL IN ALL. The self which once troubled me is taken away, and I find it no more. And thus God, being made known in things or events, which is the only way in which the I AM, or Infinite Existence, can be made known, everything becomes, in a certain sense, God to me. I find God in everything which is, and in everything which comes to pass. The creature is nothing; God is ALL."

"And if you ask why it is that the Lord has seen fit to bless me in my labours, it is because He has first, by taking away my own will, made me a *nothing*. The instrumentality which recognises God as the sole source of its own strength, and regards itself only as an instrument, is the instrumentality which God blesses. It is thus that He has seen fit to make use of a poor, weak woman, as an instrument in His own mighty hands, in bringing multitudes of different ages and conditions, priests as well as others, to a knowledge of Himself.

"His own good Spirit, in the results which have been wrought in them, has put the seal to that which He has enabled me to say; and in recognising the hand of the Lord, I think I may well speak of God's agency, physically as well as mentally; since He has sustained me in my poor state of health, and in my physical weakness.

Feeble as I have been, He has enabled me to talk in the day, and to write in the night. After the labours of the day, I have, for some time past, spent a portion of the night in writing remarks or commentaries on the Scriptures, not critical, but practical and spiritual. . . . My mind has acted so freely and easily, that it seemed as if I had nothing to do but to move my hand in the copying down of my thoughts.

"I may have written some things which will appear imperfect or erroneous in the view of others; some things which may seem to be inconsistent with the doctrines of the Church, and which may expose me to ecclesiastical condemnation. But as it seemed to me that I acted in accordance with God's will, and with the light which His Spirit gave me, I am obliged to leave what I have done as it is, whatever may be the consequence.

"I am willing, in this as in other things, to commit all to God, both in doing and suffering. What I mean is, that we should not move in our own wisdom, but in the light of God, as it shines from within in a sanctified judgment, and as it is increased from without by His Divine Providence. The great principle of practical sanctification is this: *To desire nothing but what we now have, sin only excepted.*

"God is in everything but sin, and is therefore to be accepted in everything, because sin is none of His; and when we thus have God, by accepting Him in all His manifestations and doings, we necessarily have everything. He, therefore, who is in that high state of submission and faith, that he has no desire, no inclination, no wish for anything but what he now has, both inwardly and outwardly, and who, in being thus, possesses God himself, because he is perfectly in God's will, he is of all men the most happy.

"And this statement, my dear brother, expresses my own condition, as it is my prayer that it may express yours. In such a state, riches and poverty, sorrow and joy, life and death are the same. In such a state is the true, heavenly rest, the true Paradise of the Spirit. In the hope and prayer that we may always be thus in the Lord, I remain in love, your sister.

"DECEMBER 12, 1689."

OUTLINE VIEWS IN THEOLOGY.

The theology of Madame Guyon, as will have been seen by what has gone before, the theology of her head and her heart, without being formulated in precise theological dogmas, was, in the main, clear, simple, biblical, spiritual. It was stripped of scholastic forms, and not hampered by technical or conventional phraseology. As revealed in the conferences with Bossuet, her letters to Fénelon and others, and in some of her published works, it was no new departure from sound Christian traditions. It was in no proper sense a new theology, neither was it any form of self-conscious, progressive orthodoxy or advanced thinking: *Vainly puffed up by the fleshly mind, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

Nor did her theology undertake, with an affectation of originality and acumen like the liberalism of our day, to distinguish between the historical, the theological and the metaphysical Christ. Nor did it attempt to reconcile divided Christendom with aggressive Christianity, by an imposed uniform ritual and pomp of worship.

Her Christ was the whole Christ of Christianity, the personal Christ of the Gospels, the "Wonderful" Christ of the Divine Incarnation, the suffering, sympathizing Christ of the vicarious sacrificial atonement; the adorable Christ of the Holy Trinity: *God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the*

Gentiles, believed on in the world, received up into glory ; His Parousia at Pentecost, His glorious Epiphany at the coming judgment and resurrection, His perpetual presence in the Inspired Word.

Hers was the Pauline theology and personal experience of the eighth Romans: *There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Her eschatology was that of the Second Thessalonians, and she made no unauthorized venture beyond into an imagined realm of second probation: *The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe.*

The concord of Christendom, from her standpoint, was to be accomplished, not by the attempted gathering of "all who profess and call themselves Christians," under a misleading misnomer of unity and representation, but by a revival of true, primitive Christianity, by

a new spiritual baptism of the Holy Ghost, and by a common enthusiastic union of all the Christian sects in the great interest of peace among the nations, philanthropic moral reform, and the great Christo-centric missionary enterprise.

These are some of the inferences as to ethics and theology to be naturally derived from what we have now learned concerning the views and experience of Madame Guyon and her corresponding life of faith. It is through her in France, taught by the Spirit, that we in America, two centuries later on in the course of time, have what Wordsworth calls "authentic tidings of invisible things." For in her was fulfilled that fine saying of Augustine: Faith is to believe what we do not yet see, and the reward of this faith is to *see* what we believe.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realizing light ;
The clouds disperse ; the shadows fly ;
The invisible appears in sight,
And God is seen by mortal eye.

And here we cannot but stop to remark, in view of the trials of this extraordinary woman and her turning them into triumphs as she did, that it is with earnest Christians in their course through this world, as with travellers in their ascent of lofty mountains. They must

ordinarily pass through a region of storms and belts of clouds, it may be most appalling thunder and lightning, if they will get to the top; and it is rare to have clear sunshine all the way. They are willing, indeed, to be drenched in rain and enveloped in darkness for the grandeur of a storm in the mountains, and to see how glorious is the after sun-gush. And they enjoy the clear weather and reach of prospect from the top all the more for having gone through blackness and tempest in order to gain it.

Who that has ever climbed through difficulty some lofty mountain, and thence has looked far down upon the zone of clouds that lately inwrapped him, but has felt this? And who has not been well paid for the toil and danger gone through in reaching the summit, by the indescribable grandeur and magnificence of the view that then burst upon him?—a view made up in great part of those very clouds that only rained on him when he was in their bosom, but now show away below him, like fields of new-fallen snow, or pavement of chalcedony, reflecting the sun.

How well do we remember such a vision from the top of the mountain of Hale-a-ka-la (Sandwich Islands), that sealed instruction and fixed an image in the mind, which comes back again and again with all the vividness of a dream—a vision which neither the tongue nor pen of men or angels could ever so describe as to give to any other mind an adequate conception of its magnificence and glory!

Behold, from our elevated position of ten thousand feet, one vast expanse of cloud, nearly a mile below us, like a universe of purest new-fallen snow, which the wind has rolled in drifts and ridges, covering all the mountain, plain, and sea, and reflecting the sunbeams with a dazzling splendour. Now and then a place would be rent or excavated in the measureless masses, or the edge of the cloud-curtain would be lifted, and the blue back of the island of Lanai would be visible away over the mountains of Lahaina, six thousand feet high. And sometimes there would be disclosed a portion of the bay and shore of Wailuku, whitened by the noiseless surf.

Then away off to the horizon, a hundred miles, was the glorious mirror of the Pacific, lifted up ten thousand feet, by a familiar optical illusion, to a plane of vision as high as the very summit of Hale-a-ka-la (House of the Sun). And rising out of it was the glorious dome of Mauna Loa, on the great island of Hawaii, its snow-capped summit flashing in the sun like a bank of alabaster. The clouds, and their shadows upon other clouds far beneath, could be seen hovering over the blue abyss, and sometimes they seemed to touch it and float in separate masses like great icebergs.

What with the vast height, the solemn stillness like as in Creation's prime, the absence of everything human and artificial, the reach, the immensity of distance so indescribably grand; the smooth envelopes of vapour enfolding all—it was as if we were looking down

from some place in the heavens upon the distant convex of earth.

Oh, 'twas an unimaginable sight !
 Clouds, mists, streams, watery rocks, and emerald turf,
 Clouds of all tincture, rocks, and sapphire sky,
 Confused, commingled, mutually inflamed,
 In fleecy folds voluminous enwrapped.

Now all this beauty and grandeur was made up of features and elements which, in sternly grappling with them, to effect the ascent to our present commanding position, ministered anything but pleasure. And we learned that the conflict and toil must be first, the perfect rest and joy of an accomplished victory and realized possession after. Even so will it be with the persevering Christian, when he stands crowned on the eminence of Mount Zion above, having safely surmounted all the trials and perils and storms of the way. Ah, what glory will break upon him there, if he has been found faithful here ! And what a position that will be to stand in and review this life, and find, by the light of eternity, how all things were working together for his good !

Then how clearly it will be seen—what indeed we are constantly being taught, but are so slow to learn—that the needful afflictions with which God visits His people should not let them love Him the less, or at all detract from their happiness in Him ; but, on the contrary, are meant and adapted to augment it.

When from the top of some commanding cliff in

eternity (like that whereon we now seem to see serenely sitting the saintly soul whose life of trial and faith have been perusing), we are able to look back upon, and look over the stormy sea of this prefatory life of probation, we can then judge justly, and not before, of its trials and perils. Safe in the port of peace, we shall better estimate the greatness of our escapes and deliverances. Then shall we be nearer to appreciating the wisdom and skill of the Divine providential Pilot that ever sat at our helm.

This might seem to be the proper place for this survey to stop, inasmuch as, for the remainder of the book, Madame Guyon herself is almost merged and lost sight of in the swift current of controversy that ensued upon her doctrines between Fénelon and Bossuet. Men, it is said, looked on with a sort of awe* as they beheld

* "Then" (says the Chancellor d'Aguesseau) "were seen to enter the lists two combatants rather equal than alike; one of them (Bossuet) of consummate skill, covered with the laurels he had gained in his combats for the Church—an indefatigable warrior. His age and repeated victories might have dispensed him from further service; but his mind, still vigorous and superior to the weight of years, preserved, in his old age, a great portion of the fire of his early days. The other (Fénelon), in the strength and manhood of earlier life, was not as yet much known by his writings; but, enjoying the highest reputation for his eloquence and the loftiness of his genius, he had long been familiar with the subject that came under discussion. A perfect master of its facts and language, there was nothing in it which he did not comprehend; nothing in it which he did not explain; and everything he explained appeared plausible.

"Bossuet had the experience of age; Fénelon had the energy of

this conflict of the two great minds of France. Professor Upham very happily touches the characteristics of the two in a somewhat elaborate criticism, as charitable, to say the least, as it is just, closing it thus :

"I suppose we may be allowed to say that both were Christians ; but one allied in this respect to the great majority of believers, stopped in the seventh chapter of Romans, proclaiming with great sincerity, 'when I do good, *evil is present with me.*' The other,

manhood. The one was great in the reputation he enjoyed ; the other in the hopes he inspired. Bossuet had the greater powers of argument ; Fénelon possessed the richer imagination. Both were masters of style, but in different ways. The one spoke and wrote with the confidence, and not a little of the dogmatism, of a teacher. The other, in gentler accents, seems to converse with us as a friend. They were different in their dispositions as well as in their intellectual structure. Bossuet was naturally a man of strong passions, which had been strengthened probably by the controversies in which he had been engaged, and by that ascendancy over other minds which it had become the habit to concede to him.

"Fénelon was naturally mild and amiable, without the weakness that often attaches to amiable dispositions ; and this interesting trait had been strengthened by the principles he had inculcated, and by his personal piety. Both were eminently eloquent in the pulpit, as well as in their writings ; but the peculiarities of their eloquence partook of the peculiarities of their characters. The one was argumentative and vehement ; stronger in the thunders of the law than in the invitations of the Gospel ; carrying the intellects and hearts of his hearers, as if by a mighty force. The other, rejecting on principle those arts of authority and of intellectual compulsion which he felt he had the power to apply, won all hearts by the sweet accents of love. Bossuet can hardly fail to remind one of the expansive and philosophic mind of Burke, combined with the heavy strength and dictatorial manner of Johnson. Fénelon had a large share of the luxuriant imagination of Jeremy Taylor, chastened by the refined taste and classic ease of Addison."

advancing a step further, believed with the declaration of the eighth chapter of the same inspired Epistle, that 'there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh *but after the Spirit.*' This was in reality the great question between them. Can a man be holy in this life or not? Can he love God with all his heart or not? Can he 'walk in the Spirit?' or must he be more or less immersed in the flesh? This great question, which involves in its solution the interests and prospects of the Church in all time to come, is not a new one. Fénelon very correctly said on a certain occasion, when he was charged by Bossuet with introducing a new spirituality, 'It is not a *new spirituality* which I defend, but the *old.*' There probably has not been any period in the history of the Church in which the doctrine of present sanctification has not been agitated—not a period in which, while the great mass of Christians have complained of the 'body of sin' which they have carried about with them, there have not been some (probably more than is generally supposed) who have been deeply conscious of the constant presence and indwelling of the Holy Ghost, and of their entire union with God."

Throughout this important controversy, and when banished from Versailles for his part in the same, and under the ban of royal displeasure, Fénelon shines pre-eminently as a man of God, and admirably illustrates the practical tendency and power of the principles he had adopted, which are herein said to be reduced to these three leading propositions: First, the provisions of the Gospel are such, that men may gain the entire victory over their sinful propensities, and may live in constant and accepted communion with God. Second, persons are in this state when they love God with all their heart; in other words, with pure or unselfish love. Third, there have been instances of Christians, though probably few in number, who, so far as can be decided

by man's imperfect judgment, have reached this state; and it is the duty of all, encouraged by the ample provision which is made, to strive to attain to it.

As to Fénelon himself, he had taken the promises of God without a doubt, and his faith was of that triumphant kind which can forgive its enemies and turn the other cheek to be smitten. Hence we hear from him, "All I can say is, I am at peace in the midst of almost continued sufferings. Trusting in God's assistance to sustain me, the scandals which my enemies cast upon me shall neither exasperate nor discourage me." The Chevalier Ramsay said of him, "The many things which were generally admired in him were nothing in comparison of that divine life, by which he walked with God, like Enoch, and was unknown to men. While he watched over his flock with a daily care, he prayed in the deep retirement of internal solitude."

The process by which Louis XIV., ever to be stigmatized as Revocator of the Edict of Nantes, and Banisher of the Huguenots, procured the condemnation of Fénelon's work before Pope Innocent XII., as detailed in the fifteenth chapter of the second volume of these memoirs, is fairly in keeping with the uniform character and policy of that most ambitious and bigoted monarch, who, in view of his personal contest with an unprotected woman like Madame Guyon, better deserves the cognomen of Louis le Bas than Louis le Grand.

Fénelon's banishment, and the treatment of all that

had been concerned with him for nine years in the education of the Duke of Burgundy, transforming his great vices into virtues, is a practical comment upon the somewhat misanthropic quintette of Coleridge :

How seldom, friend, a good, great man inherits
Honour or wealth, with all his worth and pains !
It sounds like stories from a land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains.

In view of the exalted virtues and piety of Fénelon, concerning whom it is justly said that there is not another man in modern times whose character has so perfectly harmonized in its favour all creeds, nations, and parties, Professor Upham very properly asks :

"But who pointed him to a higher inward life, and brighter hopes, than had previously come within the scope either of his knowledge or his expectations? And when he had set out upon this new way, the way of victory, because it was the way of holiness, who aided him, at every step of his progress, in giving clearness to his vision, and strength to his doubting purposes? Whose example was it, consecrated by tears and illustrated by labours in the domestic circle, and in the more public sphere, at home and abroad, in freedom and in prison, that attracted his notice, excited his holy desires, and strengthened his hopes? It is impossible, with any suitable regard to truth and justice, to separate the influence of the instructions, of the exhortations and prayers, and of the personal life and example of Madame Guyon, from the renovated nature, the benevolent labours, and the sublime faith of Fénelon."

But other trials awaited this great and good woman than the close imprisonment which she now suffered, and the disgrace and persecution of all her favourers

and friends. Fearing, it would seem, the spiritual contagion caught from her very presence in prison, and correspondence with friends, she was compelled by her enemies to sign a paper agreeing to receive no visits, hold no conversations, and write no letters, without the express permission of the curate of St. Sulpitius, in the village of Vaugirard, where the nearness of a convent gave opportunity to communicate with the sisters, and there was reason to fear that the same spiritual results might follow her labours and influence as in the seminary of St. Cyr.

There, on account of alleged sympathy among the pious ladies attached to the institution with the new doctrine of an inward and spiritual life sustained by faith, the bishop of the diocese had issued an ordinance in which he condemned the writings of Madame Guyon "as impious and heretical, and tending to renew the errors of Luther and Calvin." And not satisfied with this, he instituted a minute examination of all the apartments and records of the seminary, and took away all the writings of Madame Guyon found there, among them some manuscripts and letters of Fénelon.

Then, through a forged letter, an attempt was made, of surpassing Jesuitical baseness, to destroy her reputation, and involve with it the ruin of Fénelon. Its signal failure so exasperated her enemies that she was transferred from the prison at Vaugirard to one of the towers of the Bastille, for solitary confinement in that woe-consecrated keeping-place for the victims of tyranny,

only a few feet from the dungeon of the celebrated prisoner known in history as the Man of the Iron Mask.

Four years of suffering wheeled slowly round in the dread silence of that awful prison, at the bare mention of which the face of humanity to this day gathers blackness. Its secrets eternity will tell, not time; for all who entered it were bound by a solemn oath never to disclose anything seen, or heard, or suffered there. But God, we cannot doubt, was with His faithful witness all through this period of suffering for Christ's sake. Men had imprisoned her; but they did not do it without permission of the King of Saints. Even wicked men, in the estimate which she took of things, were, in their very permitted wickedness, but the instruments of higher purposes. In her view of God's wise and holy moral government, that which He permits to be done to His children, is as truly from Him and for their good, as that which He does. Doubtless she could say with Wesley :

Lord, I adore Thy gracious will,
In every instrument of ill
My Father's goodness see ;
Accept the complicated wrong
Of Shimei's hand and Shimei's tongue,
As kind rebukes from thee.

A fragment exists which is probably to be traced to this period, entitled "The Light Above Us" :

There is a light in yonder skies,
A light unseen by outward eyes :
But clear and bright to inward sense,
It shines,—the Star of Providence.

My faith, not dimmed by earthly fears,
 Shall lift its eye tho' filled with tears ;
 And while around 'tis dark as night,
 Untired shall mark that heavenly light.

Unmoved, then, let me keep my way,
 Supported by that cheering ray,
 Which, shining distant, renders clear
 The clouds and darkness gathering near.

In vain they smite me ; men but do
 What God permits with different view ;
 To outward sight they wield the rod,
 But faith proclaims it all of God.

This faith, although it did not prevent suffering, stopped all complaint. And Christ, we can easily believe, did so hallow with His visits the cell of the sufferer, that even the stones of the dismal Bastile may have looked in her sight like the sapphire and jasper walls of the holy city in the Revelation, wherein it was her blessed assurance that she should ever dwell. Here, too, she composed songs and sang them ; but the voice of her pious maid-servant, which mingled with hers in her former imprisonment, was now silent. Among them is one entitled in its English translation :

PRISONS DO NOT EXCLUDE GOD.

Strong are the walls around me,
 That hold me all the day ;
 But they who thus have bound me,
 Cannot keep God away !
 My very dungeon walls are dear,
 Because the Lord I love is here.

They know, who thus oppress me,
 'Tis hard to be alone ;
 But know not, ONE can bless me,
 Who come through bars and stone ;
 He makes my dungeon's darkness bright,
 And fills my bosom with delight.
 Thy love, O Lord, restores me
 From sighs and tears to praise ;
 And deep my soul adores Thee,
 Nor thinks of time or place.
 I ask no more, in good or ill,
 But union with Thy holy will.
 'Tis that which makes my treasure,
 'Tis that which brings me gain ;
 Converting woe to pleasure,
 And reaping joy from pain.
 Oh, 'tis enough, whate'er befall,
 To know that God is all in all.

Of the same date, probably, are the verses, some of
 which, translated by Cowper, have found a place in
 certain collections of devout hymns, entitled—

GOD EVERYWHERE TO THE SOUL THAT LOVES
 HIM.

O Thou, by long experience tried,
 Near whom no grief can long abide !
 My Lord ! how full of sweet content
 I pass my years of banishment.
 All scenes alike engaging prove,
 To souls inspired with sacred love.
 Where'er they dwell, they dwell in Thee—
 In heaven, in earth, or on the sea.
 To me remains nor place nor time ;
 My country is in every clime :
 I can be calm and free from care
 On any shore, since God is there.

While place we seek, or place we shun,
 The soul finds happiness in none ;
 But with a God to guide our way,
 'Tis equal joy to go or stay.
 Could I be cast where Thou art not,
 That were indeed a dreadful lot ;
 But regions none remote I call,
 Secure of finding God in all.
 My Country, Lord, art Thou alone ;
 No other can I claim or own :
 The point where all my wishes meet,
 My law, my love, life's only sweet.

I hold by nothing here below ;
 Appoint my journey, and I go ;
 Though pierced by scorn, opprest by pride,
 I feel the good—feel naught beside.
 No frowns of men can hurtful prove
 To souls on fire with heavenly love ;
 Though men and devils both condemn,
 No gloomy days arise for them.
 Ah, then ! to His embrace repair ;
 My soul, thou art no stranger there ;
 There Love Divine shall be thy guard,
 And peace and safety thy reward.

Two letters have come to light, written about this time, by the servant-maid of Madame Guyon just referred to, a woman of strong understanding, now likewise in solitary confinement at Vaugirard for her fidelity to God, and to her dear and honoured mistress. They were written as by stealth in her imprisonment, "using," she says, "soot instead of ink, and a bit of stick instead of a pen." They are attractive and valuable as shedding additional light upon the character and virtues of

Madame Guyon, and proving the love, even unto *death*, with which the magnetism of her heavenly mind might be said almost to fascinate those that were most with her and that knew her best.

Though a lisp or a line to the discredit of Madame Guyon would have given this woman her liberty, she chose to die in prison, saying to the last, "The more closely I love God, the more I find myself bound to her. . . . It is always in the sweet and lovely heart of Jesus, where my life reposes, that I find her. O Saviour, I lift up my heart and hands to Thee, and return Thee thanks for uniting me to one that loves Thee so tenderly and purely."

" . . . Having been with her twelve years, I think I know her character thoroughly. The constant witness of her devoted piety, I hope I have imbibed something of her spirit. It has seemed to me that I have seen the Divine nature manifested in her in a remarkable manner ; and wherever I discover the footsteps of God I make haste to follow. . . . We are now separated from each other. I am in this prison alone, she in another place ; but we are still united in spirit. The walls of the prison may confine the body, but they cannot hinder the union of souls. It is the love of Christ that unites us. It is in Christ, and for Christ, that I love her, and that we love each other ; and my love is continually increasing. Do not wonder, my dear brother, that I do not go into particulars. Is it not enough to say that she was an instrument in the hands of God to bring me to a knowledge of Himself ?—that God whom I now love, and whom I shall love for ever. She taught me the great lesson of self-denial, of dying to the life of nature, and of living only to the will of God. I never can forget the diligence she used, the patience she exhibited, and the holy love which animated her in my behalf. So do not wonder that I love her. . . . This love has the power of uniting our hearts in a manner which I am unable to

express. But it seems to me it is the beginning of that union which we shall have in heaven, when the love of God will unite us all in Him. With this discovery of my feelings, my dear brother, and hoping that you will now be at rest in the matters which have hitherto troubled you, I bid you adieu."

From a letter of the same to an ecclesiastic, we quote the following to confirm the remark of Professor Upham, that among the poor of this world there have been and still are those who are rich in faith; upon whose love, patience, and Christian integrity, angels in heaven look down with deepest interest. If they are the world's servants they are the Lord's dear children. Unknown among men, their names are written in the Lamb's book of life. Without homes on earth, they have habitations appointed for them in the skies:

"I think, Reverend Father, you would not regard me as expressing myself too strongly in relation to my love for Madame Guyon, if you knew what a blessing she has been to me. God made her the instrument of revealing Himself to my heart. And I experienced love, advice, and aid in all that subsequent struggle, which was necessary in denying and subduing the life of nature and bringing it into subjection. Under her instructions and prayers, the love of Christ grew so strongly within me that it seemed engraven on my heart in characters never fading. . . . In my imprisonment, nature suffers grievously; but yet I would not be without suffering. The cross, in the sense of suffering for Christ, is dear to me, and I would be faithful to it as long as I live. In the consecration which I have made to God, I have reserved nothing. Both body and spirit are entirely His. Let Him do with me whatever He pleases. I have no desire, no purpose, no will of my own, separate from the will of God. The continual prayer of my heart is—*THY WILL BE DONE.*"

This faithful maid died alone in prison ; but for Madame Guyon it was appointed that she should again see the light. At the end of four years, the Bastile gate opened, and she was banished to the city of Blois, where she glorified God fourteen years by her patience under bodily sufferings, and a broken constitution consequent upon the hardships previously undergone. In a single passage of her autobiography, referring to her experience in the gloomy Bastile, when cut off from all communication with daughter, sons, or any of her friends, and under oath to maintain inviolable secrecy with respect to everything seen or heard there, she says : " I, being in the Bastile, said to Thee, O my God ! if Thou art pleased to render me a spectacle to men and angels, Thy holy will be done ! All that I ask is, that Thou wilt be with and save those who love Thee ; so that neither life nor death, neither principalities nor powers, may ever separate them from the love of God which is in Jesus Christ. As for me, what matters it what men think of me, or what they make me suffer, since they cannot separate me from that Saviour whose name is engraven in my heart ? If I can only be accepted of Him, I am willing that all men should despise and hate me. Their strokes will but polish what may be defective in me, so that I may be presented in peace to Him, for whom I die daily."

The Saviour whom she loved now allowed her again to testify to His faithfulness when her body was sick and borne down with all sorts of infirmities. By her

written correspondence, also, which she was now able to resume, and by her private conversations with those that came to see her, watched as she was in the place of her banishment, she was permitted again to be useful. Numbers of religious people, some from foreign countries, among others persons of high rank from Germany and England, who had heard of her labours and sufferings, came to receive the benefit of her conversation or to pay the homage of respect to her character.

It was during this time that her autobiography, first written at the instance of her father confessor many years before, was corrected and finished at the solicitation of numerous pious visitors from England and Germany. It was deposited in the hands of one of them, an Englishman of rank, on the condition that it should not be published until after her death. This desirable event, which she had long been anticipating, with one foot in the stirrup, as she expresses it, ready to mount and be gone, took place in June, 1717, when she was now sixty-nine years of age. Her last witness in the autobiography is this :

"In these last times, if I may so express myself, I can hardly speak of my inward dispositions. The reason is, that my state has become *fixed*—simple in the motives which govern it, calm in its reliance on God, and without any variation. . . . My soul is in such a state, that God permits me to say, there is no dissatisfied clamour in it, no corroding sorrow, no distracting uncertainty, no pleasure of earth, and no pain which faith does not

convert into pleasure ; nothing but the peace of God which passeth understanding, *perfect* peace, and nothing is of *myself*, but all of God."

The last words of her will are : " Within Thy hands, O God, I leave my soul, not relying for my salvation on any good there is in me, but solely on Thy mercies, and the merits and sufferings of my Lord Jesus Christ."

Well now may there be repeated, in a peculiar and emphatic sense of this great and good woman, conceding her imperfections, yet seeing the height to which human nature was carried in her, and yielding with hope to the enthusiastic aspirations after better things, which the contemplation of consummate excellence always inspires—well may there be reaffirmed now those sonnet words of Wordsworth :

Thou hast left behind
Powers that will work for thee ; air, earth, and skies :
There's not a breathing of the common wind
That will forget thee ; thou hast great allies ;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

Those powers have been working to the present time. Her great allies in the great aching heart of humanity, and within the longing bosom of the blood-bought Church of Jesus Christ, are working for her : God, in His providence, is working for her, throwing the shield of His protection around her memory and honour, illustrating her life, preserving her words, building her monument in every truly sanctified soul ; and by the channel of this

good book, pouring what Milton calls the "precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life," into the vital circulation of the militant Church.

There we pray and are persuaded this influx will be felt, deepening the piety and safely accelerating the pulse of the Church, without the intermittent fever and ague of revival and declension; enlarging its faith, increasing its zeal, and adding to its energy and momentum in the onward movement for the world's evangelization, until the kingdom is given to the people of the saints of the Most High, and the conquest of the world is accomplished for Christ.

In taking our leave of Professor Upham and Madame Guyon, after the favourable view herein presented of the tenets by them advocated, we cannot but remark, in all fairness, that truth is to be gotten at from comparing the differing views and statements of different men, very much as I have found a ship's longitude is obtained in working lunars. The labour lies in applying rightly the numerous corrections, now on this side and now on that.

There are what are called the first, second, and third corrections, with their proportional logarithms. There are the corrections of the sun's and moon's altitudes for parallax and refraction, and the height of the observer above the sea. There are the corrections of declinations and distances as calculated in the *Nautical Almanac*, at the meridian of Greenwich, for the meridian of the ship,

and then there is the correction for the seconds moon's horizontal parallax, and the correction for equation of time, etc. ; all of which are to be exactly applied and the Variation Tables carefully consulted, before the navigator can find his real place, and even then it rarely that he gets it, by a lunar, nearer than ten or fifteen miles.

So in gathering truth upon any given subject from the observations and reasonings of different men, you have to take into account the place, and profession, and leanings of the observers. You must compare and correct for the differences of mental parallax and altitudes made by observers' different points of view. You must note, if possible, the aberrations from the fixed meridian of truth, when to be added and when subtracted. The various deflections, and the increase or diminution made by prejudice are to be ascertained. The dip of the mind's horizon is to be marked, and the different degrees of refraction made by the difference in men's ordinary intellectual atmospheres, whether clear or foggy.

There is a correction to be made, according as you find the observers to be short or long sighted, and as they have the eye of an eagle or that of an owl ; and, finally, there is an allowance to be made in the representations given, according as they think you will use and steer by their observations or not. And, after all, if you have patience and skill to apply all the corrections, or are so happy as to be able to do it by intuition,

even as rare geniuses are said sometimes to solve mathematical problems, yet it is not certain that your result will be absolute truth; and it is seldom that a modest man will peremptorily challenge another's assent to his particular conclusions.

Now, we challenge no man's acceptance of this *critique* upon what we have called a good book and a rare character; but in making up our mind in regard to a model of piety like that traced and commented upon in this life of Madame Guyon,* how are we to fix upon the

* John Wesley said of her: "I believe she was not only a good woman, but good in an eminent degree; deeply devoted to God, and often favoured with uncommon communications of His Spirit. But she had naturally a most fertile imagination, together with vast impetuosity of spirit. Hence, she rushed forward, taking everything for Divine which was strongly impressed upon her; whereas much of it was from her own spirit, and much from the grand deceiver. It is true, the anointing of the Holy One taught her of all things which were necessary to her salvation. But it pleased God to leave her to her own judgment in things of a less important nature. Inward impressions, which she called inspirations, were her primary rule. The written Word was not a lantern to her feet, a light in all her paths. No; she followed another light—the outward light of her confessors, and the inward light of her own spirit. It is true she wrote many volumes upon the Scriptures. But she read them not to learn, but to teach; and therein was hurried by the rapid stream of her overflowing imagination. Hence arose that capital mistake, which runs through all her writings, that God never does, never can purify a soul but by inward and outward suffering. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself, by bodily austerities; by giving away her estate to ungodly, unthankful relations; by not justifying herself—than which nothing could be more unjust or uncharitable. And yet with all this dross, how much pure gold is mixed! What a depth of

meridian of truth, and, like a skilful lunarian, to settle upon our right reckoning? Plainly our Nautical Almanac must be the revealed Word of God, and our comparison must be with that.

Is, then, this joint product of Madame Guyon and Professor Upham the true model of piety delineated elementally found there? We answer at once, after a reflection that we have been led to say so heartily in commendation of this work, that there may be in it, and in the religious writings of Professor Upham generally, although he meaneth not so, too little of Christ, and too much stress laid on self-denial without Christ.

Now that the narrative and sympathetic interest attendant upon a first perusal is somewhat abated, we can see that there may seem to certain critical observers to be too much of self, perhaps, and too little of Scripture, in this good book. And it would be hardly right to let the strain of remark go forth, in which we have naturally written, without charging the reader to compare it narrowly with the Bible. Let every person who reads it bear in mind that there is no genuine holiness, however lovely or grave its aspect, but what comes from

religion did she enjoy—of the mind that was in Christ Jesus! What heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find of exalted love to God and our neighbour; of genuine humility, of invincible meekness and unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness."

Christ as its source, and looks to Christ as its example, its end, its aim.

And we have it to say, in closing this survey of the views and life of the remarkable woman herein contemplated, that it was a personal Divine union by faith with the Lord Jesus Christ, who is *the end of the law for righteousness to everyone that believeth*; it was the being united to Him as the branch is united to the vine; it was the mystic indwelling by faith of His Spirit with the human spirit of the saint, that made the substance as it was the source of all the spiritual experience portrayed in this charming work. It is nothing short of a revelation of the power and beauty of holiness in the present life, through faith in an unseen Saviour, always set before one. It is the earthly record of a human personality all aflame with the prophetic insight and ardour of love.

Like what has been said of the Christian hero of our day, General Charles Edward Gordon, the good Pasha, soldier, and saint in one, his course was a visible testimony to the fact that Christianity can be translated into and lived out in the lives of busy men. It is a justification of the Gospel as a practical scheme of life, woven into the very texture of a great career. The way in which men at large have appreciated the character of Gordon shows that there is yet hope for the world. *There are living epistles* * known and read of all men,

* It has been well said of the late Lord Shaftesbury, that the Gospel of Christ was to him a message of Divine love, which was to

and they it is and their testimony that are telling upon mankind.

Now, easily pre-eminent among feminine confessors, of all the Christian ages, is sainted Madame Guyon. In the long roll of those of whom the world was not worthy, who through faith and patience have inherited the promises—HAVING WASHED THEIR ROBES AND MADE THEM WHITE IN THE BLOOD OF THE LAMB—her place is fixed. There her example and testimony tell and will be telling to the end of time. As our poet Whittier expressively wrote of another :

The gospel of a life like hers
Is more than books or scrolls :
Our dear Lord's best interpreters
Are humble human souls.

be given to the world not in words only, but in deeds. He felt that it was not enough that those who had received it should *call* men to be saved, but that they were under a Divine necessity to *become their Saviour's*. On this he acted, and so his noble life had a grand consistency, a fearless courage, a consecrated benevolence.—*Sermon by Rev. J. Guinness Rogers.*

There is no such thing as a noble life in the abstract. Life is noble only as it shines through noble men and women. It was not Puritanism that stamped a lofty moral ideal upon a great part of this nation, it was the Puritan. The only way in which the world can be sustained and uplifted is by personal illustration of the noblest traits and faiths which life offers to the truest and the best. What society needs to-day is not more money, nor more machinery, nor more rights, but the sustaining and unfailing comfort of noble lives everywhere shining like beacons over the confused movement of events, and making for ever clear and luminous the great principles and great possibilities of which existence is capable. It belongs to each one to light his own life with this fire.—*Christian Union, January 21, 1886.*

From scheme and creed the light goes out,
The saintly fact survives ;
The blessed Jesus none can doubt,
Revealed in holy lives.

On this work, then, let there be written, in characters of light, now that both its subject and its author have passed into peace, with the Church Triumphant, what all the life and labours of Professor Upham so constantly illustrated—

CHRISTO ET ECCLESIAE.



CORRESPONDENCIES OF FAITH.



PART THIRD.

THE MENTAL DISCIPLINE OF HOLINESS BY
FAITH.

OUR religious faith rests on consciousness—on an inward sense. The testimony of Christian consciousness has been witnessed through eighteen centuries by men and women of different languages, races, creeds, and rituals ; in Protestant and Catholic communion ; in first century and in nineteenth century ; in Latin and in Anglo-Saxon race ; in mediæval and in modern civilization ; in the man of letters and in the peasant ; in the learned Augustine and the ignorant tinker—always and everywhere essentially the same.—*Lyman Abbott.*

POPULAR theology, which, like everything else, tends to settle down into mere formulas, should be shaken up from time to time, and measured and adjusted by its eternal standards.—*W. E. Gladstone.*

CORRESPONDENCIES OF FAITH.



PART THIRD.

THE MENTAL DISCIPLINE OF HOLINESS BY FAITH.

THE LIFE OF FAITH. THOMAS C. UPHAM, D.D. Boston :
Waite, Peirce, and Co.

THIS book presents the subject of subjects for the present age, by one described by an appreciative pupil as "Our beloved teacher in college and the world's teacher in faith."

The want of faith is the want of the age ; and the present form of its scepticism is that of the weak, limp agnostic, sure of nothing, pitifully dazed and darkened in the eclipse of faith.

The Holy Spirit who gives to mankind the food of faith in the Holy Scriptures can alone inspire an appetite anew for that food. Otherwise, according to the Oriental proverb, men will continue to eat dirt, and will love better the husk of a vain ceremony than the meat of a living truth.

The want of faith is an evil which many see and deplore, without, at the same time, apprehending the true fountain of faith, or the way of return to it. Others see the fountain, but, without faith, seem to lie indolent or helpless by its side.

Professor Upham's present work is employed in analyzing faith, and tracing the various modes of its operation, rather than in presenting or expounding any theological view of it. He shows the soul resting * on

* On page 116 of the "Life of Faith," Professor Upham asks, "On what principle, or in what way is it, that having but little light, whether it be the light of nature or the light of grace, we may reasonably expect to get more? I know of no principle, and of no way, but that of spiritual correspondence with God according to what we now have. In other words, the way of humbly and unreservedly giving ourselves to God, to be His according to our present light. . . . If we do not give ourselves to God in correspondence with what He has imparted to us, but, on the contrary, rejoice in the light which we have *as our own light*, which is the same thing as to rejoice in ourselves, and thus turn away from God, we can make no advancement. But if, entirely renouncing our own strength and wisdom, and giving ourselves wholly to God, we receive and rejoice in the light which we have *as God's light*, and in the deep feeling of our dependence look to God for more, we are in the way of increased light and of true salvation. . . .

"Whether, therefore, you have much religion or little religion, or none at all, follow the Divine light; whether it be the light of nature, which only shows us our state of condemnation, or the light of restoring and redeeming grace, which leads us to the Cross, that we may be pardoned there; or the light of that grace which sanctifies the heart, by exploring its secret recesses and by bringing all into subjection—be it each or all, be it more or less, correspond with all your powers to all that is given, and God will give more. This is the law of increase in spiritual things, the law

its Centre, God, and demonstrates the strength and peace
thence ensuing.

The great Italian patriot, Mazzini, made an impressive
generalizing remark in one of his addresses to Pope Pio
Nono. It was a remark touching the fall of the present
age in Europe from the standard of a past age with
respect to the power of religion—a remark which, in
reference to faith, is all too just in its application, not
merely to Europe, but to all Christendom. He said that
ours is an age in which the bad scoff and work, the good
pray and hope, *none believe*.

Can there, then, be the good who pray and hope
without believing? We trow not. Unquestionably
there is a belief which must and does constitute power.
There is a belief, without which there may be a resigned,
possibly hoping obedience, but little aggression in behalf
of the truth. It a belief of which some have reported
this age to be signally destitute, although it is far from

of light added to light, of grace added to grace, of glory brightening
in the front of glory.

"We find here an answer to the question often proposed with
intense interest, Why is it that there are so few cases of assured
faith and hope? Why is it that there are so few persons who,
under the influences of sanctifying grace, have reached the state of
assured or perfected love, and of constant communion with God?
The answer is, it is because by not corresponding to the light and
grace which they had, they lost that which they might have had.
They would not take the cup of consecration, which they knew to
be bitter to the natural taste, and therefore they did not and
could not receive the inward healing which, in connection with
God's plan of operation, it might have imparted."

being destitute of religion. For there is much religious conviction, much of the outward religious life, enough of the form, but little of the old creative faith.

When this positive faith is wanting as it respects the Word of God, nothing can supply its place. A resurrection of the forms of Romanism in Protestant communions, a ritual strictness in fulfilling the observances connected with them, may seem to some minds to be the renewal of solemn antique devotion. Matins and vespers duly attended, the days of the saints recognised, the fasts of the Church maintained, and personal macerations in rough sackcloth shirts resorted to, may be thought to indicate the return of a reverential, believing spirit. But this, in any communion, is but a sign of weakness.

An *original* superstition has force; there is force of character displayed in its enthusiastic and fanatical observance; but when the originality has died out, the return to old forms to find the old spirit, or to persuade one's self into the delusion that the hearty old spirit still lives, and once more creates the form, is the most pitiable aspect of weakness. This is the weakness of the present age, seeking to disguise itself, and impose upon itself, by running into forsaken burrows. We think of the pithy remark of a minor prophet, "Israel hath forgotten his Maker, and buildeth temples." The temples are intended at once to hide the forgetfulness and atone for it.

But nothing can stand in the place of faith; nothing make up for the loss of faith; nothing can make an age

conscious of strength without it. Nor can anything infuse new life and strength, where faith in respect to God's Word is wanting, while the affectation of a solemn reverence for successional moulds and rites is rising. The galvanic experiments on old carcasses may astonish and deceive the age for a little while by the solemn convulsions and mechanical twinges; but all things, without the reality of the old creative faith, will sink again into the stillness and weakness of death.

A renewed reliance on observances only tends to increase the dearth of faith in God's Word, which is the real malady of the age, however contrary to it may seem the multiplication and diffusion of copies of the Scriptures in good substantial type, paper, and leather, and in the Revised Version. There is more faith in the physical, of which the type, paper, and leather are sensible exponents, than there is in the spiritual, of which the letter can be no exponent without faith in the soul.

So is this an age of self-manifestations, self-delusions, self-exaltations, under old imitated voluntary humilities and will-worshippings, and great reverence for saints and the church, but very little for God and His Word. In this book on the Life of Faith, Professor Upham says very truly, that "The love of manifestations, of that which is visible and tangible, in distinction from that which is addressed to faith, is one of the evils of the present age. Men love visions more than they love holiness. They would have God in their hands, rather than in their hearts. They would set Him up as a

thing to be looked at, and with decorated cars would transport Him, if they could realize what their hearts desire, from place to place on the precise principles of heathenism."

God's Word then must come back into its throne of power in men's hearts, before it will be otherwise. A renewal of faith in God's Word is that alone which can save the age from the rottenness of abandoned superstitions, and restore to it the power of true religion. It is that alone which can bring peace and strength to the age, as to the individual soul; and every sincere attempt to revive this life of faith, instead of the lies of a combined selfishness and superstition, is to be commended.

Professor Upham's work would do good, if only in turning attention to this subject. But it is, besides, a work of great intrinsic value, distinguished not for mysticism, but for the union of piety and good sense. The correspondent remarks of Baxter, in regard to the Word of God, drawn from his experience under the assault of temptation to unbelief, are quoted by Professor Upham to this effect: "From this assault I was forced to take notice that our belief of the truth of the Word of God and of the life to come is the *spring* of all grace; and with which it rises or falls, flourishes or decays, is actuated or stands still; and that there is more of this secret unbelief at the bottom than most of us are aware of; and that our love of the world, our boldness in sin, our neglect of duty, are caused hence. I easily observe

MENTAL DISCIPLINE OF BELIEVER TO TRUTH

in myself that if at any time I have been able at any times to transcend my earlier consciousness and to see life as come my way in every religious hour I have been able to grow more indifferent to religion than before. But when Faith revived, then came to the parts of existence of religion seemed small and the part seemed nothing, and the world a shadow and I was all.

Now it is a most interesting inquiry how far and in what way this *principle* of power is able to command, or at the disposal of the individual to command, in such measure as he pleases. It is the gift of God, and at the same time, in an important sense, is left to the responsibility of man. The measure of man's standard or character according to which is bestowed by God Himself, the apostle teaches that every man think soberly of himself and not more highly than he ought to think.

What Professor Tyndal says of the will is connected with faith, or if truth is dependent on the will, is of the utmost importance. It is borne out and justified by all the commands of Scripture on the subject and by the interview of our Blessed Lord with that doubting one to whom he said, If thou hast believed, all things are possible to him that believeth. In answer which seems to have summoned the mind of the distressed and doubting father to a strong voluntary effort to overcome previous habits of doubt and a determination to believe accompanied at the same time by an act of faith in Christ to regard even to that determination. "Lord, I believe."

help thou mine unbelief." Thus out of weakness the man was made strong by his faith.

Intellectually and morally, the enlargement and strength of mind gained by the exercise of faith constitute one of the most interesting and important phenomena of our being. The unity of that being is found only in faith, by which alone the mind and the heart grow on and are expanded together. Faith is the synthesis, as unbelief is the divulsion of our intellectual and moral powers. Unbelief proceeds from the heart, *against* the reason. Faith proceeds from the heart, *with* the reason. The one sets the being at war in itself, the other at harmony; the one weakens the intellect, the other unifies all its powers and increases its energy.

What is sometimes called The Life of God in the Soul of Man constitutes the most effective and sustaining discipline to which the human mind can be subjected. For it is a discipline that brings that mind into such harmony with its Maker as to think, and act, and synchronize with God. In one of his Scripture hymns or sonnets, Professor Upham puts it after this manner :

KEEP TIME WITH GOD, and then the power
Which in his mighty arm doth lie,
Shall crown the designated hour
With wisdom, strength, and victory !

KEEP TIME WITH GOD ! await the call,
And, step by step, march boldly on :
For thus thou shalt not faint nor fall,
But surely wear the victor's crown.

Now the great end of education is a perfect mental discipline, or the thorough mastery and possession of all one's powers and resources. And it is a question oftener asked than definitely answered, How shall one best discipline his mind, so as to make it the most perfect minister of usefulness and enjoyment, the truest and most loyal servant of Almighty God?

While the design of all mental discipline is to enrich the mind, to bring its forces under control, and to make it capable of original, energetic, patient thought, a religious mental discipline aims at something more; and in a comprehensive sense, he only can be said to possess a well-disciplined mind, who, in addition to the attainment of useful knowledge, the habit of close attention, and the power of consecutive thought, has subjected his body to the dominion of reason and conscience, and has cultivated his moral being as a son of God and heir of eternity.

The mental discipline of a Christian education comprehends, then, all the requisites enforced by the apostle—"Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." In such a process, holiness is not merely an aid or single element, but the whole. It is itself the real disciplinarian, or in the accommodated language of Paul, *ὁ παιδαγωγὸς ἡμῶν εἰς Χριστόν*.

Holiness, or the life of God in the soul of man, directly

quickens, expands, and spiritualizes the mind, and indirectly disciplines it in other ways, by affording a healthful stimulus to effort, and to the forming of all good habits, and by imparting to the character that moral strength and energy of will, by force of which the impulses of passion yield to the mandates of reason, and the law of conscience becomes the law of man.

The human mind, in order to become great and strong, or to accomplish great achievements, must be swayed by powerful motives ; and it is for want of being kept under the constant pressure of strong motives that many minds fail to be well disciplined. Every man needs a ruling passion. Without it the *vis inertiae* of unregenerate human nature cannot be overcome, nor will the mind submit to that long course of self-denial and rigid application, to which it must be subjected before it can be said to be thoroughly disciplined. Holiness supplies such a motive, by subjecting the entire being to the one controlling principle of love to God, and thus re-elevating to its place of authority the *rex animi* that was dethroned by the apostasy.

By acting as a supreme regulator to the mind ; by harmonizing its powers and clearing away prejudices ; by making the intellect and moral sentiments predominant, as they were meant to be, over the sentient and carnal nature ; by restoring the balance of the mind and bringing back its faculties to a normal state, the discipline of holiness is peculiar and perfect. "Be assured," says a great philosopher, "never yet did there

exist a full faith in the Divine Word by whom not immortality alone, but light, and immortality were brought to light, which did not expand the intellect while it purified the heart."

The practical power of faith, which is the basis of holiness, to invigorate and expand the common mind, to enkindle thought and feeling, to open up new regions of contemplation to the dormant, sunken intellect, to rectify its errors, to rebuild its wastes, to restore its integrity, to augment its capacity, to repair the ravages of sin, cannot have escaped the notice of any accurate religious observer. Mark the man who has been lately awakened to the true object of living, by the Spirit of God in regeneration.

But a little while ago he was a mere groundling, wholly engrossed in the pursuit of gain, narrow and sordid in his range of thought, perhaps earthly, sensual, devilish; his excellent spiritual nature, that might make him a companion of angels and in communion with God, quite forgotten and uncared for. See him now, when the love of God has been relighted within his soul. Observe the impulse and expression given to his intellect. Mark in his countenance and conversation the indications of mental activity, now that the scales have fallen from his eyes, and he sees opening before him a realm of spirituality, of whose very existence he had before no conception. He has more thought and emotion now in one hour than he had before in months. Truths of momentous import and thrilling interest

brought into contact with his mind, feed, invigorate, impel it, and he is beginning to be what the inspiration of the Almighty, that giveth understanding, made him for, a living, feeling, praying soul.

Still more manifest is the vivifying disciplinary power of holiness in the intellectual training of the Christian student and minister. The great truths, which it is the delightful business of the latter to study in the closet and exhibit from the pulpit, cannot even be clearly apprehended, much less vividly realized, except by a mind vital in every part with the spirit of holiness.

It may be laid down as an axiom, that in order to the successful study of religious truths, there must be brought to the investigation, conjointly, a thinking mind and a holy heart. To adopt a phraseology from common life, such truths will not *give*; they will not be *milked* in any other temper of mind. That which is apprehended by the intellect as a truth must be delighted in by the heart, and lived out as a reality in the experience, before one can be said truly to possess it or to be possessed by it.

In the school of Christ we must be fervent in love, before we can become even apt scholars to learn, much more masters of Divine truth in the place of our great Teacher, to urge it effectively upon others. A sanctified heart, alive to the impression and apt for the transmission of truth, is the only medium through which the intellect can perceive moral truth clearly.

They who disregard this dioptric law of moral science,

and think to make inquisition into celestial regions and disclose the mysteries of moral truth through the mere intellect, utterly fail, and grope at noonday as in the darkness. They are in much the same predicament with respect to God, the great moral Sun of the universe, and the realities of eternity, as we should be in respect to the natural sun were it not for the translucent and reflective properties of our atmosphere, without which, so far as we are concerned, the sun might as well not shine. None of the wicked (says the prophet) shall understand, but the wise (in the sense of antithesis to the wicked) shall understand.

It has been said, for instance, by some one, that the man who has that knowledge of human nature which secures to his words a startling echo in our souls, is always one who, by special affliction, or by extraordinary natural thoughtfulness and intuition, or by deep conviction of his sins and positive spiritual regeneration, has sounded the depths of his own nature. There is great truth in this. For without the discipline of a genuine religious experience no man can be a master in religion. Without the insight of human nature gained by personal travel along the rough road of conviction and through the strait gate of the new birth, a preacher's words, however wise and ingenious, will fail to wake startling echoes in the souls of other men.

According to that fine saying of Augustine, A man must first descend into the hell of his own heart before he can ascend to the heaven of God; or, it might be

added, before he can be safely set as a religious teacher. In order to move others, a man must have been deeply, inly moved himself. In order to electrify others, we must have been first self-electrified. Before we can stir up others to take hold on God and religion, we must have the depth of our own being fully stirred in the revolutionary process of an original and thorough work of grace.

And in many cases, too, we must be melted up and run over in the crucible of affliction, before we can have acquired the experience and power that will enable us to startle others with the thunder of truth, or by the vivid flashes of a heaven-born eloquence to reveal to them the true greatness of their nature, and make them solemn and thoughtful over themselves. We must be put into the alembic of trial before our native ore will run or its impurities be sublimed.

And often, such is our hardness and stubborn temper, we must be wrought in the forge of suffering, and it is God's breath must be blowing the bellows, before the process of refining will go so far as to reflect His image from our melting and obedient souls, and form us into vessels meet for His service. And then we must be moulded and hammered on the anvil into various shapes by God's painful discipline; and we must be deeply graved upon by His marking tools, before we can be at all fitted for His best uses here or for glory hereafter.

The utterances of a soul thus graved upon cannot but evoke a startling answer from the souls of others, and

make them feel thereby that he is a master ; for they are truths concerning themselves which conscience—or that which Joseph Cook says perceives rightness and oughtness in motives—never fails to take up and repeat in the reluctant ear.

The call of the times is for preachers thus graced upon with God's own mark. The people want to hear them, and they take note and give heed when they appear. Men like to have the solemn truths they utter echoed back from the sounding-board of their own souls. And they listen attentively whenever and wherever they appear, whether in cathedral or conventicle—shaggy Nazarites of the wilderness eating locusts and wild honey ; or polished orators of the metropolitan pulpit, learned in all the wisdom of Egypt, but marked also with the sign and seal of God.

Here is the secret of ministerial power, communion with God, and profound acquaintance with self through the witnessing Spirit. And the Divine discipline for a minister is through those three heavenly degrees (not of the schools) which Burton said his friend John Bunyan had taken, namely, "Union with Christ ; the anointing of the Spirit ; experience of temptation—which do more to fit a man for the mighty work of preaching the Gospel than all the university learning and degrees that can be had."

Nor is it only in the direct efforts of the mind to apprehend and possess itself of religious truth, or to communicate it to others, that the intellect is so

peculiarly aided and disciplined by holiness. The devotional exercises of a man whose heart is glowing with love to God are in the highest degree improving and disciplinary. It is a well-known aphorism of Coleridge, that "One hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the *faculty* and form the habit of reflection, than a year's study in the schools without them."

Tertullian had good reason for his assertion, that the simplest Christian, if indeed a Christian, knows more than the most accomplished irreligious philosopher. This is true to its full extent, for in prayer, if it be sincere, and not made from memory, we soberly reflect and exercise the mind on the character and attributes of God, on our relations and responsibility to Him, on the worth and destiny of the soul, the most sublime and important themes that can occupy the minds of intelligent beings. And not merely do we think to ourselves on these great subjects, but we become accustomed audibly to express thought in the language of reverence and feeling. Hence the philosophic truth of Luther's motto, *bene orasse est bene studuisse*—to have prayed well is to have studied well.

Truth, which is the food of the mind, and on which alone it can be built up, is in prayer brought into direct contact with the soul, is assimilated by it, and cannot fail to invigorate and quicken it. Accustomed thus

the vision of God and eternal realities in prayer, the soul is enabled to look on Divine truth with steadfast gaze; it will not be put from beholding its bright face, and it then feels most at home when in the midst of the loftiest spiritual conceptions. Without that sublime fervour of his in devotion, Paul might have exercised the energies of his great mind on the system of Divine revelation for centuries, ere he could have given to the Church that glowing flame of truth in the three first chapters of the Epistle to the Ephesians.

And this intellectual power gained at particular times of devotion is not transient; but the Christian student goes from a season of fervent prayer to other intellectual efforts, with an acuteness, a vigour, and elasticity of mind, which in no other way can be so readily attained. Thus it is, that the sentiment of Dr. Young, "A Christian is the highest style of man," is but the happy expression of an absolute truth, often realized in the history of regenerate minds.

No man, therefore, can be said to be thoroughly disciplined but the genuine experimental Christian student. It is for him, especially, to seem, and to be the highest style of man, a true saint, and a true scholar, at one and the same time; diligent in business, for his blessed business is nothing else but to grow in grace, and to discipline and furnish his mind for usefulness; fervent in spirit, because fervour is as natural a result of the close contact of truth with a man's spirit, as a spark is from the meeting of steel and stone, or as a glow is from friction;

serving the Lord, for God's noblest and best approved service is the free mind's enthusiastic investigation and development of truth.

Hence the truly noble Christian student, who is being a true scholar by striving to be a true saint, says to himself in the words of Coleridge, and makes them his motto :

I therefore go and join, head, heart, and hand,
Active and firm to fight the bloodless fight
Of science, freedom, and the truth in Christ.

And other things being equal, just in proportion to the fervour of his heart's holiness by faith, will be the disciplined efficiency of his intellect. Luther was often wont to invigorate himself, as it were, like one of the Grecian *athletæ*, for his giant-like mental achievements, by three hours' daily prayer, and Payson frequently obtained angelic speed of thought, and power of expression, by long communion with God.*

* Madame Guyon says of her experience after the quickening and illumination she received in answer to prayer : "The understanding as well as the heart seemed to have received an increased capacity from God ; so much so, that others noticed it, and spoke of its greatly increased power. It seemed to me that I experienced something of the state which the apostles were in after they had received the Holy Ghost. I knew, I comprehended, I was enabled to do intellectually as well as physically, everything which was requisite. I remembered that fine passage which is found in the Apocryphal book called the Wisdom of Solomon. Speaking of WISDOM, the writer, in the seventh chapter, says : '*I prayed, and understanding was given me ; I called upon God, and the spirit of wisdom came to me ; I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from*

And it may be said in passing, that if ministers should particularly prepare themselves for every sermon, as Milton said he must be fitted for the composition of his Divine poem, "by devout prayer to that Eternal Spirit who can enrich with all knowledge and utterance, and sends out His seraphim with the hallowed fire of His altar, to touch and purify the lips of whom He pleases"—if this were the account of the origin of our sermons, glorious above what is now experienced would be the history of their results.

The great error of ministers and theological students, in their course of mental discipline, is in this, that they do not heartily surrender, if I may so speak, to the holy unitive despotism of the one master-passion of love to Christ and desire for human salvation.

Here is the key to pulpit eloquence and the peculiar moral power of the ambassador of Christ—supreme devotion to our great Master's work. Paul had this ruling passion—"I determined to know nothing among you but Christ"—and he was mighty through God to the pulling down of strongholds, and eloquent to make kings and philosophers tremble when he reasoned of righteousness, temperance, and a judgment to come. Ever keeping subject to this one overmastering principle,

her never goeth out; all good things together came to me with her, and innumerable riches in her hands.' Wisdom came to me in Christ. When Jesus Christ, the Eternal Wisdom, is formed in the soul after the death of the first Adam, it finds in Him all good things communicated to it."

he had the testimony of conscience, that in simplicity and godly sincerity, not in fleshly wisdom, he had his conversation in the world ; and he fulfilled not the lusts of the flesh, because he walked in the spirit. His power as a preacher lay in the perfect mastery he had of his mind by the one master-passion of love to Christ and desire for men's salvation.

The motto of Whitefield was, "None but Christ," and he went through Great Britain and America preaching his blessed Lord with a wisdom, a fascination, a moral mesmerism, which none could gainsay or resist. It was mainly the enthusiastic earnestness of the man, his logic set on fire by love, that won the sons and daughters which were everywhere the seals of his ministry. All the energies of his intellectual, moral, and physical being were cheerfully subservient to his one master-passion of love to Christ and desire for his glory in the salvation of men. "Night and day," says he, "Jesus fills me with His love. Every morning I feel my fellowship with Christ, and he gives me all joy and peace in believing. The sight I have of God by faith ravishes my soul. I would leap my seventy years and fly into His presence. I want a thousand tongues to set off my Redeemer's praise."

In the mind of another preacher of righteousness, the lamented Spencer, it was the same ruling passion, bringing every thought into captivity, and making his intellect the disciplined servitor of a sanctified heart, that was the spring of his unfailing energy, the fuel of his captivating

animation, the source of his unbounded popularity and success. It was not the blaze of genius nor the glow of imagination, but the ruddy flame of a steadfast piety, the kindling earnestness of a soul having its being only for Christ, and on fire with the intensity of its desires for men's salvation, that gave life, unction, and persuasiveness to his appeals. It was because he was, as Bunyan once said of himself, all on a flame to find and to lead the way to heaven and glory.

How is the same true of the "Man of the masses," the shaggy Nazarite from the wilderness unordained by hands of presbytery, whose John Baptist ministry is in our day moving millions and modifying the pulpits of all Christendom. His mental discipline is that Reference Bible of his, and the holiness born thereof; supreme, self-forgetting devotion to the winning of souls; a passion for rescuing the lost; enthusiastic loyalty to the King of saints. To such a mind, in perfect rapport with the will of the Master, there is realized the experience which Lowell glorifies:

'Tis easy now for the heart to be true,
As for grass to be green or skies to be blue:
'Tis the natural way of living.

And so it will be to the end of time. While the nature of truth and the moral constitution of man remain as they are, holiness only can be relied upon as the great disciplinarian of the successful preacher, without which, the minister must be considered as without the specific discipline of his profession. Let ministers be rationally,

self-forgettingly enthusiastic in the work of salvation ; let love to it be, as with Paul and Whitefield, the domineering principle ; night and day let the burden of souls rest on them, while they rest calmly upon Christ and He inspires them ; then it is absolutely certain that their ministry would be a perpetual ingathering of souls unto the kingdom of Christ.

So far as man's agency is concerned, it is this engrossing earnestness, more than any or all things else, that insures success in the ministry ; for it implies, nay, it may be almost said to render certain, the co-operating energy of the Holy Ghost. This very earnestness is first the work of that Holy Spirit upon the preacher's soul, and then it becomes the telegraphic battery for generating the Divine electricity that is to run along upon the wires of communication with other minds, and to be continually *charging* them with truth, thrilling with conviction and self-abhorrence, exciting them to repentance, faith, love, joy, and activity in doing good, and, best of all, *insulating* them from the world, and making them, while in it, to live above it.

Our need then as ministers is, to become more powerful and perfect dissolving batteries ; not constantly getting out of order like the telegraph, just at the time when heaven's messages are to be transmitted along, and the most powerful impressions are to be made on, waiting minds. But our souls must be always *immersed* and evolving heaven's own galvanism ; at once responsive to every breath of the Spirit, every call of Providence, every

intimation of duty, every exigency and voice of the times, and thus affording a fair vehicle for the messages of God to pass on to men.

We want more constant immersion of mind in heavenly pursuits and exercises. We want a more self-forgetting engagedness in the angelic work of winning souls to Christ, both in the pulpit and out. "Let us come out for God as flames of fire" (said the celebrated Gilbert Tennant in a letter to his brother William), "and say with gallant Luther, madness is better than mildness in the cause of God. Let us imitate dear and noble Zuinglius, who, when mortally wounded on the field of battle, triumphed over his bloody papal enemies, yea, and over death itself, in those ever memorable strains of heroism, *Quidni hoc infortuni?*

"It is a small expression of grateful love to our great and good Master, in return for His immense, unmerited, condescending love to us; and, therefore, if God so please, let men and devils rage and roar; yea, let the whole creation come against us with all its fury and force, strip us of everything naturally dear to mankind, curse us, condemn us, tear us to pieces, or grind us to powder, it is sweet, it is lovely, it is precious. The testimony of our conscience, enlightened by the Holy Ghost, that in simplicity and Godly sincerity, not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, is infinitely better and sweeter than the applause of the whole earth. The apostles did more good to mankind under the greatest reproach and

contempt, than we do with all our fine character. If we did what we should and as we should, men would fall upon us and beat us for God's sake."

Perhaps this is not exaggerated, for if ministers at this day should preach with the holy unction and enthusiastic boldness of Paul before Festus, they would be met with the same accusation, "Thou art mad." Or, if with the supernatural fervour and zeal of Stephen and the other Apostles at the time of Pentecost, it would be said, "These men are full of new wine." Would it not be the glory of the Church to have this charge so reiterated against its ministers at the present day? Were there many a *madman* like Paul in the ministry of the Lord Jesus, there would be more of truly *rational* Christianity in the Church, and less of *mania* for the world among the people.

In the Church of the Future, is it venturesome to predict that the sacred madness of inspired preachers like Paul, and holy women like Madame Guyon, under the enduement of power by the Holy Ghost, will be the common, normal type of Christian experience? In the Age to come of Holiness by Faith alone, the high-water mark of present sanctification, hitherto reached only by the select few at wide intervals, may prove by the grace of Christ to be the common level for the multitude, without number, of Heaven's elect! The upward gravitation of grace will be stronger than the downward drawing of depravity; and men will be everywhere rising, as by a law of Christian evolution,

from the death of sin unto the life of holiness, by the uplifting power of faith. The glorious liberty of the sons of God will then be no vanishing dream of a future heaven, but the present realized possession of a victorious life on earth, through faith in the Crucified!

And then will the melancholy wail of Wordsworth:

'Tis the most difficult of tasks to keep
Heights which the soul is competent to gain,

give place to the Apostle's exultant pæan, THANKS BE TO GOD WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST.

FAITH THE PILOT IN OUR NAVIGATION FOR ETERNITY.—
GOD'S MEANING IN MEN'S SUFFERING.

SPIRITUAL navigation by faith is a Christian art in which there are few trained experts. We have found in the course of no inconsiderable experience upon the ocean, that a ship in a storm, or a heavy head-beat sea, as the sailors call it, must keep sail enough on to steady her and steer by. Otherwise, she will be likely to fall into the trough of the sea, or to broach-to and be boarded by a disastrous wave.

So with the human mind in the great waves of sorrow, when the waters of calamity roar and are troubled; when a man's heart is failing him for fear and for looking after those things which are coming, it is not so safe to lie-to, and wait for a lull, brooding, meanwhile, over one's trouble, and anxiously casting eyes over what

seems a great heaving waste of impending adversity, as to keep busy, if possible, with carrying sail, and trying to scud before the gale.

At such times of trial, there is great need of faith to stand at the helm and keep the soul steady. And this is the special benefit of adversity, of being chosen in the furnace of affliction, that it both demands and gives exercise and strength to faith. Whatever confirms and increases that excellent grace, whatever tries and fixes that crowning virtue in a man, is a blessing. No one can be known until tried—either known to himself or known by his friends. And no man's fidelity and faith are to be depended upon until tested somewhat after the similitude of faithful Abraham's.

It is furnace-heat that must prove the metal, whether it be good or bad; and no less than that heat will thoroughly purge our dross and take away our sin. And then we must be wrought in the forge of suffering; we must be moulded and hammered into various shapes by the discipline of the wise Master, before we can be at all fitted for his best uses here or for glory hereafter. Those methods of discipline are various, including often the agency of others in divers ways.

When on a whale ship in the Pacific, we used sometimes, by hook and line baited and thrown astern, to catch that most majestic and beautiful of all birds on the wing, the superb white-winged albatross. And I observed that, of itself, after being taken and drawn aboard, it could never rise from the even surface of the

deck and soar aloft, though left unconfined and at liberty. But we must lift the noble bird quite clear of the ship's rail, and toss him overboard, before he could use his glorious pinions and mount aloft into the air. Then, after treading the water a few rods, like as an ostrich does the sand, he would stretch those ample wings, and, rising, sail away through the ocean of space as easily as one breathes, and as if the elastic element of the air and the bird were one; making the gazer wonder, and fairly long to be taking the same aerial flight.

Even so is it, in the economy of grace, now and again with the real Christian. He is brought by Providence into straits and perplexities whence he cannot rise and extricate himself alone; where the wings of faith and love seem to be of no avail to him, until a friendly hand lifts him up and throws him out upon the deep, where he must say with Peter, "Lord, save! I perish." Then he loses despair; he surmounts the difficulty; he breaks his prison; he mounts up as on eagle's wings; the pinions of faith and love triumphantly sustain and bear him away aloft; and he wonders now at the nightmare of doubt and fear that kept him from using them before.

How is he now ashamed of the wrong thoughts of God that had begun to gather and darken in his mind like gloomy clouds! He sees that God was infinitely wise and good in appointing the trials to which he has been subjected. And those unuttered, perhaps, but felt murmurs, against the dispensations of providence, now

fill him with sorrow and shame. Peculiar and trying as his case may have been, making him to say with the weeping prophet, "I am the man that hath seen affliction," he now discovers many blessings and beneficial consequences to flow from it which he could not see before. The wise meaning of God, which once he could not penetrate, is now apparent. The answer to Job's question, Wherefore is it that thou contendest with me? is now clear.

Happy the man whose sight is thus cleared, and his heart enlarged to trace the manifold wisdom and mercy of God in dispensations that once seemed unaccountable! Many and sweet are the uses of adversity; invaluable the lessons derived from trials and the knowledge bought by dear experience!

Ever by losses the right must gain.
 Every good hath its birth of pain :
 The heart must bleed before it feels ;
 The pool be troubled before it heals :
 Never on custom's oiled grooves
 The world to a higher level moves,
 But grates and grinds with friction hard
 On granite boulder and flinty shard !

I have observed at sea, and it is often noticed by mariners, that in the beginning of bad weather, before the storm had fairly set in and was fixed in its course, the needle in the compass-box was considerably affected, and there was unusual oscillation, probably owing to the changing or disturbance of the atmosphere's electric forces. But after the gale was fairly formed or at its height, the needle became true to its polarity.

In like manner is it with a mind under trial that has been once thoroughly magnetized by the grace of God, so as to have the law of Divine polarity impressed upon it, making it to turn always to that Pole-star of Bethlehem, the great magnet of the regenerate soul. Though ordinarily true to his pole, yet in sudden emergencies, at the first storm-burst of trial, it is seldom that the Christian can at once repress the flutter and agitation of nature, control or understand its deviations, collect his energies, and repose calmly on God. Faith, taken by surprise, does not instantly steady the soul, or lift a man clear above hostile infirmities and fears.

Granted that when once magnetized by the love of Christ, the soul does always point heavenward by strong attraction, as the compass-needle does to the north, yet, like that same needle, suddenly acted upon by a disturbing force, you must give it time to recover its balance, and, its oscillations over, to fasten again to the central point of rest. We have known God's dear children, sometimes, when calamity came suddenly in prospect, when huge billows seemed ready to go over them, when a black cloud of sorrows was about to burst upon their heads, at first trembling and anxious, swinging a little with trepidation to this side and that of the central point of rest. But as the trial became more distinctly defined, as the cloud's lightning began to flash and its big drops to fall, the palpitating heart would be still, the vibrations of the will would cease, faith would gather strength, and the eye of the soul be upturned and

fastened upon the Unseen One, and its hand grasp firmly those promises and principles of the Word, which are at once pillars of support and precepts of duty.

This double function of God's promises is noted by Professor Upham in the *Life of Faith*; and in his instructive treatise upon Divine Union there is also a spiritual aphorism which conveys a great truth of Christian experience worthy to be emphasized: "Whatever we may do, we shall always find, if we would do it with any good results, that God must go first and strike the first blow. Our business is to act concurrently with God, to follow Him, and, without murmuring before Him, to strive to be co-workers with Him. Having God in providence to go before as a guide, a Christian who follows Him will be sure, in the end, to come off victorious. But for the man who stands out of the divine order, and who opposes the weak shield of human strength to God's irreversible arrangements, there is no help. The chariot wheels of the Almighty will pass over him and grind him to powder."

Baxter remarks also in the same strain, when reviewing his life in old age: "I take note that I never went to any place in my life among all my changes, which I had before desired, designed, or thought of, much less sought; but only to those that I never thought of till the sudden invitation did surprise me."

Baxter is not alone in this observation, for God is continually teaching all His true children, especially his chosen ministers, that He will keep the reins of their

movements and affairs in His own hands ; that He knows best, and can best bring about what is best for us ; that it is He who will choose our changes, appoint our lot, assign our part, and determine our place and relations. He is ever teaching his people the lesson,—

There's a divinity that shapes our ends,
Rough-hew them how we may.

To the true disciple, there is no disappointment or grievance in all this. On the contrary, there is no consideration so consoling as that God will not let us carve for ourselves, but Himself will serve us with what dish He pleases, and minister as He likes, in perfect wisdom, the portion of Benjamin or that of Simeon.

He will mark the course and keep the reckoning in all our navigation, however busy we may make ourselves with bearings and distances, and with sines and cosines of departure, or with heaving the log and line. He is the only navigator we can safely trust to, for we have no chronometer for the voyage to eternity, by which we can always find the true Greenwich time. We need, therefore, to have continual recourse, by the quadrant of Faith, to God the great Sun of Truth, and to the fixed orbs that revolve in His Word, in order that we may find our latitude, and work our lunars, and correct our longitude, and certify our reckoning.

We can, to be sure, speak to one and another voyager we meet on the same great ocean, and so exchange longitudes and compare logs ; and sometimes the exchange will rectify an error. But our great dependence,

after all, is to be upon God, through His Word and prayer.

Now, it is not in the line of nature thus contentedly to wait in faith God's time, God's way, and God's Epitome to guide us. We want signs and sense to satisfy us. We would be planning and scheming and cutting and road-making and engineering and tunnelling ourselves. We are often casting about for a change ; looking here and looking there ; putting out a feeler this way and a feeler that way ; dropping anchors always to windward ; for ever plotting, fishing, managing for ourselves ; restive, roving, unsettled, uneasy.

Hence comes it to pass that there are many who cannot be contented with waiting on God, and who seldom therefore get exactly suited. They never seem to find the precise nook meant for them, or the niche where they will stay put ; and so they are generally out of place, often out of sorts with themselves and others. They cannot wait for Providence to transplant them in the right season, but must tear up their own roots whenever the humour or the occasion of a tempting offer takes them, even it be midsummer or midwinter. And hence it follows that they are of a stunted growth, and the fruit they bring forth is seldom thoroughly ripe.

How much better is it to leave the appointment of our changes and the direction of our course to God, cheerfully concurring with the order of Divine Providence ; not anxious for the future, not dissatisfied with the present portion, not eager for a change !

The true Christian philosophy is to fall in with duty :

Duty, stern daughter of the voice of God,

when duty providentially opens upon the outspread ocean of events. It is to move with God as the Israelites did with the cloud. It is to go when God goes ; to stop when God stops ; to pitch our tent when and where the cloud settles ; to strike it only when the cloud moves, and we hear God's voice saying by His Providence and Spirit, " Here is the way, walk thou in it !"

This is the philosophy of contentment and peace, and the men who practise it are they whom God will use and honour for ever, and by whom He will be glorified. By them and by the ever-accumulating force of their examples—walking by faith, not by sight—and filled with the Spirit, Christ will accomplish His benign purposes with mankind, and will conduct the race to its perfected development of glory in the Age to Come !

Oh ! who shall sing the joyful song at last ?
 Oh ! who shall raise in heaven the conqueror's strain
 O'er sins subdued, and inward vices slain,
 And seasons of temptation safely passed ?
 'Tis he, who counts all other things but dross,
 When put into the scale with God's dear Son ;
 Who willingly the Christian race doth run,
 And fights, and toils, and conquers in the Cross.
 The cross imparts perennial peace within ;
 'Tis by the Cross the saints their victory win,
 And rise to glory as their Saviour rose.
 THEN HEED NOT EARTHLY SHAME NOR EARTHLY LOSS,
 BUT COUNT IT ALL FOR GOOD IF THOU MAYST BEAR THE CROSS.

Upham's Scripture Sonnets.

CONCLUSIVE SUMMARY OF THE CHRISTIAN DOCTRINE AS
TO HOLINESS BY FAITH.

As we began this book, intended to illustrate the Way of Holiness by Faith, with special reference to a Christian Confessor and Prophet of the Lord, who being dead yet speaketh ; in whom, as we have seen, persuasion and belief had ripened into faith, and FAITH become a passionate intuition—so now we close by saying, what every candid reader will admit: That the Divine method of cure and salvation with believers is the personal transmission of character from God to man by Faith—in one word, Christ-likeness.

The power of personality is the greatest of all powers, and God's personality in the man Christ Jesus is the greatest of all personalities. We are saved when we enter by Faith into living, transforming relations with God in Christ, through the teaching and quickening of the Holy Spirit ; so that His character enters into and transforms ours, as on the social plane the love and lovely character of a mother often enters into and transforms the character of her child.*

* A popular Christian journal of the day pertinently says : 'Life is noble only as it shines through noble men and women. There is no such thing as a noble life in the abstract. It was not Puritanism that stamped a lofty moral ideal upon a great part of America ; it was the Puritan. The only way in which the world can be sustained and uplifted is by personal illustrations of the noblest traits and faiths. What society needs to-day is not more money, nor more machinery, nor more rights, but the sustaining and unflinching comfort of noble lives, everywhere shining like

The element of power in Christianity, as related to individual men and to peoples, is the personal element from Christ himself. Where this fails, through the failure of personal communion by a living Faith between the disciple and his Master, between the Church and its Head, Christianity declines into a tradition of history, a dogma of the schools, a dim, vague reminiscence or ritual—no more a power that can cope with evil in the heart or in the world.

The whole matter, therefore, of our personal Christian life and of our Church life, as weak or strong, as spiritual or formal, as enthusiastic and aggressive or tame and inefficient, hinges upon our setting the Lord always before us by Faith. To adopt the phraseology of another: "It is the question of our daily interest to lift the veil, and keep it lifted, which forgetfulness or preoccupying cares have dropped over the face Divine, that the Son of God may be revealed in us as Christ our life. From Him, as the attentive beholder contemplates the Saviour of men once bearing the cross for us, now crowned with many crowns of grace and glory, the personal power of His Divine life flows into the soul by faith :

"No fable old, or mythic lore,
No dream of bards and seers ;
No dead fact, stranded on the shore
Of the oblivious years :

beacons over the confused movement of events, and making for ever clear and luminous the great principles and possibilities of which existence is capable."

But warm, sweet, tender even yet,
 A present help is HE ;
 And Faith has still its Olivet,
 And Love its Galilee."

Under the vivifying thought and experience by faith of Christ with us, in us, for us, by us, the believer's hands are as the hands of Christ to do His works; his feet as the feet of Christ to run upon His errands; his lips as the lips of Christ to speak His truth; his heart as the heart of Christ in sympathy with human sorrow and sin. Then have we the mind of the Master—Jesus our Lord indwelling by faith.

We have seen how, in the instance of Madame Guyon, by the Divine discipline and teaching—

"That old Experience did attain
 To something like prophetic strain."

Persuasion and belief had ripened into faith, and FAITH become a passionate intuition—an intuitive apprehension of Divine mysteries, through Holy Scripture and the indwelling Spirit—until by that inbred faith she reached here on earth the state which herself described as the true heavenly rest, the Paradise of the Spirit—a state in which riches and poverty, sorrow and joy, life and death, were the same. "God, by His sanctifying grace, has become to me ALL IN ALL. The self which once troubled me is taken away, and I find it no more. I find God in everything which is, and everything which comes to pass. The creature is nothing; God is ALL. My soul is in such a state, that God

permits me to say, there is no dissatisfied clamour in it, no corroding sorrow, no distracting uncertainty, no pain which faith does not convert into pleasure, nothing but the peace of God which passeth understanding, PERFECT PEACE."

That such may be the blessed experience of those who, panting after holiness, have been brought into vital contact with the magnetic personality of the subject of this book, and, taught by the Spirit, have learned how, by a Pauline faith,

IN THE DEAR SECRET OF CHRIST'S PRESENCE DWELLETH
FULNESS OF JOY FOR EVER AND FOR EVER—

is the final prayer of the writer,

HENRY T. CHEEVER.

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